A Dialogue of Witches in foretime named Lot-tellers, and novv commonly called Sorcerers.

VVherein is declared breefely and effectually, vvhat soeuer may be required, touching that argument.

A treatise very profitable, by reason of the diuerse and sundry opinions of men in this question, and right necessary for Iudges to vnderstande, which sit vpon lyfe and death.

Written in Latin by Lambertus Danæus.
And now translated into English.
Printed by R. W. 1575.

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The cheife Chapters of this vvhole diſputation are theſe.

1 WHat this word Sorcerer ſignifieth, and from whence it is deriued.

2 VVhether there bee any Sorcerers, that is to ſay, of the kinde of Satanicall, or Diuelish vvitches.

3 Vpon vvhat kinde of thinges Sorcerers can exerciſe their poiſoning, to hurt them.

4 By what meanes, and after what ſort Sorcerers doe intoxicate.

5 VVhat punishment Sorcerers are worthie of.

6 VVhether it bee lawfull for a Chriſtian man, to vſe the helpe of Sorcerers.

7 How a man may beware of the hurting, and poyſoning of Sorcerers.

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TO THE READER greeting.

What, and howe great the profite of this argument is, shall sufficiently appeare in the disputation. But that no mã may think that I haue written it rather to please the fansie of curious wits, then of discrete persons: I may truely protest this much (louing Reader) that but vpon earnest intreatie of my frendes, and continual sollicitation of diuers, I toke this kinde of writing in hand. It containeth no olde wyues tales, which if I had gathered together, this treatise would haue increased from a small to a great volume of fourtene Bookes. Wherefore, it containeth but only such matter as most credible hystories do reporte, and the

opinions of godly and learned wri-
ters: & finally, what may bee deter-
mined in this controuersie, out of
the expresse word of God. They
that shall reade it, wil confesse with
mee, that this argument is but
new, and this place vtterly left vn-
touched by those that haue writ-
ten of the illusions of Diuelles. In
the meane whyle, gentle Reader,
receyue this traueile in good part,
which is written in thy behalf, and
enioy it to thy commoditie. Fare-
well. Dated at Orleans vpon
Loyr, the Calendes of Iuly.

1575.

A DIALOGVE OF

VVitches, whom commonly they call Sorcerers.

The Speakers.

Anthonie, and Theophilus.

Anthony.

THe newes are straunge, Theophilus, which certeine of late cõming from Paris haue tolde, how that about three monethes since, there was almost an infinite number of Witches taken in Fraunce, on whose office the high Senate of Paris hath alredy pronounced iudgement, and doth dayly sit vpon that matter, as the sundry malefactours apprehẽded are continually brought out of al prouinces before them. And that which is more strange, there is no order nor degree of men, whereof there are not some noted for this crime, first of nobilitie, both men & women, some also learned, and such as are famous, and

in credite for their knowledge. But what shall I speake of the vnskilfull common sorte of people, as husbandmen, Vyneyard kæpers, sheapheards, ploughmen, artificers, and such other lyke: of every age both young and olde, amongst whom most certen it is, that there are found Witches, and Sorcerers well neare innumerable.

Theophil. It is something in dæd that you say, Anthony, but it is not all, forasmuch as certen men of credite haue affirmed, that some also both lame and impotent, as the blinde, are found in this number: among whom one Honoratus, a notorious fellowe aboue the rest, was by sentence of the Senate of Paris executed, of whom are wonderfull matters reported, who also was one of the fyftene score, or one of the Colledge of the three hundred blinde men. And verily for my part, there is no nede to confyrme mee in this opinion, wherof many do doubt, that there are Witches and Sorcerers, whereof I am sufficiently perswaded, and now the rather with so substanciall and firme reasons (as I hope) that who so

shall

shall vnderstand the same, hee will doubt thereof with him self no longer, and moreouer, am I fully satisfied herein, that there are witches found in sundry partes of the world. For whosoeuer haue trauayled not only through this our countrey of Fraūce, but also other principall partes & people of the world, haue seene sundrie accused, conuicted, and condemned for this offence. And that I may not runne ouer all, the only Duchie of Sauoy hath so many swarmes, felowships, and whole companyes of them, in so great number, that by no meanes they can be rooted out, notwithstanding the seueritie of the iudges in that place in punishing, and their diligence in seeking, insomuch that in one citie, within one yeeres space, fourscore are reported to haue bin put to death for the same fault.

Anthony. Surely, this is very strange which you tell.

Theophil. Nay, I will tell you another thing, and that more wonderfull, how there are certen of them growne vnto such boldnesse and frensie, that they dare professe playnlye and openlye, that

if they could get any notable famous man to their captaine, they are so many in number, and of such power, that they durst giue open battail to any one king, against whō, by meanes of their arte, they hope as well to obteyne the victorye, as heretofore the Hunnes, by magicall incantations obteyned the cōquest ouer Sigisbertus ꝑ French King, lyke as Gregory bishop of Toures, & the French Historiographer, in his fourth booke, and 29. Chapter, reporteth it to haue come to passe.

Anthony. But many do suppose it to bée very fables, that any be tearmed Witches or Sorcerers, and cannot perswade themselues that they can hurt any. Wherfore they laugh at this your opinion, as not seeming to leane vpon any certen ground and reason.

Theophil. I am not ignorant thereof Anthony, and truely I remember when I soiourned in Orleans vpon Loire, that there was a man Witch, not only taken & accused, but also after sufficient enquirie and lawfull conuiction of the fault, by the magistrates of that citie, was condemned, and appealed from thence vnto the high

court

court of Paris. Which accusation the Senate would not admit, but laughed at, and lightly regarded the cryme, and in the end sent him home as accused of a friuolous matter. Who continuing still his accustomed wickednesse, and hauing made away many with his poysonous sorceries, at length by commaundement of the magistrates of Orleans he was hanged.

Anthony. How then Theophilus, do you thinke there be any of the company of witches which are called Sorcerers, and that they can intoxicate or poyson men or beastes, and that by any such diuelish arte and meanes as they confesse, and vaunt of?

Theoph. Truely Anthony I do think so, and if I thought that they were false or faigned, I would not auouch thē vnto you: And perhappes, after that you haue heard with what arguments I am moued to beleue them, you will easyly yéld vnto my opinion.

Anthony. Are you at leasure to shewe mée the same?

Theophil. Yea verily, and fully to resolue and satisfie you herein: I am also redie to answere you vnto any other questi-

ons that you shall demaund.

Anthony. I much reioyce with my self that I fynde you so frendly towardes me, and I much desire, Theophilus, to heare these thinges of you. Howbeit yeld this much to the slowneſſe of my vnderstandyng, not to preuent me, but gently and orderly to answere vnto all thinges, as I shal require them.

Theophil. I will do so.

Anthony. And I am the more gladder that I haue founde the occasion to heare and learne sumwhat of you, touching so necessarie a matter, since this question now a dayes is very much disputed vpon: being almost no sort of men by whom it is not tossed, but so diuersly that almost they agree nothing togither, while some follow this and some that opinion, peremptorely determining of the same, more often vpon rashneſſe of wit, then wright of reason. Moreouer, the matter being of no smale accompt, I am affearde least if I should erre in it, I might be deceyued through lacke of skill in so profitable a question.

Theoph. I hold with your iudgement, since

since I haue seene sundry so doubtfull and vncerten in this behalfe, that they haue twise chaunged their opinion in one day, and in the afternoone haue bin of contrary iudgement to that, which themselues thought true in the morning. And I haue seene some so erneſt in denying it, and so hard of beleef for want of knowledge, that neither sufficient witnesses, neyther constant confessing of their owne crime, and acknowledging and detesting of the same by those that haue bin conuicted thereof, could bring them from their erronious minde, and in fine induce them to beleue that there are sorcerous witches. Wherefore I thinke it very necessary to determine what is to be folowed therein.

Anthonie. I longe therefore to heare your opinion. Howbeit such as came from Paris and reported these tidinges vnto vs, shewed vs moreouer ý a certen Spanish Iesuite, named Maledonatus, a man as you perceaue of euyll name and as bad lucke, had disputed and entreated so curiously of all this whole argument, that he had wearied his hearers, were they neuer so desirous of these matters, proposyng this

theame

theame openly, and publishing a Booke, wherin he professeth that he will intreate of Deuilles.

Theophil. For my part, my frend Anthony, I first protest, that I will not at all in this, though it be a profitable question, lay, as it were, forth vnto you the way vnto these vayne babling prowes, and curious disputations: For curiositie aryseth of vanitie, and is the mother of debate and fruitlesse toile, studie, & busines, & alwaies worthyly condemned by good men, euen as it is written in the 18. Chapter, and the second verse of the Prouerbs, A foole shal not please him selfe in his vnderstanding, but when his hart shalbe opened. But for this purpose I haue entred into this matter, to the end I might draw, if it were possible, this opinion out of the myndes of many, wherby they stand in denial, how that ther are no Sorcerers at all, or that they can hurt or destroy nothyng. Wherefore such men do fauour them, and are afrayd if haply they shall come into their hands, to condemne and punish them, although they be manifestly conuicted to be witches, and are prowed by diabolicall and sorcerous artes

to

to haue done much mischief. Wherfore vn lesse very necessitie at this present moued and vrged mee therto, I would not vttet one word touching that point. For it behoueth vs to imitate the auncient Christians, who vtterly banished all kynde of curious knowledge out of their scoles and assembles, and threwe their vnprofitable bookes into the fyre, which was done in S. Paules tyme in the lesser Asia, as it is mencioned by Saint Luke in the Actes, the ix. Chapter, and xix. verse. And surely if wee will confesse the truth, there be many farre more profitable questions, and those more beseeming a Christian man, howbeit perauenture not so plausible to the vaine conceipt of our iudgment, since we be al of this greedie desire, that wee would reach aboue the heauens, and search out all things that are beneath the bottome of hell.

Anthony. I perceyue what it is that you mistrust, and with what feare you begin to handle this matter, doubting least they which shall heare or reade the same, shal seeme hereafter rather therby to fynde or take occasion of farther follie, then godlinesse: such I meane as they bee which

desire to heare these thinges, not thereby the more to confirme themselues in the feare of God, and submit themselues vnder his mightie hand, and with humble thankes and great admiration of mynde in respect of so good and gratious a God, to aduance the goodnesse of our heauenly father towardes mankynde, in that he preserueth vs from the most daungerous and secret subteltics of the Diuell and his members the Sorcerers: but rather that there is a most large field thereby opened vnto them, wherein they may runne and wander fréely, farre without ỹ true boundes of fayth, who well deserue to bee accounpted in the number of those, which alwayes séeke, and neuer learne, alwayes doubting, but neuer determining. The second Epistle to Timothe, the third Chapter, and seuenth verse.

Theoph. You say trueth, frende Anthony, for there is nothing more daungerous nor hurtfull, then to giue a fole occasion to continue in his follie, or a curious fellowe in curious quiddities. In this poynt therefore, frende Anthonie, I craue pardon of you, in that I declare

not

perticularly, how manie, and what sortes of Diuels there bee, howe they differ, what is their state, what bee their colours, and of what humors they consist, finally, what dealinges they haue among themselues, and many such other trifling matters, which by them is most exquisitely and diligently handled, which would be accompted of the more subtile sort among the scholastical Doctors. For my part, surely I am not accustomed willingly to dispute of diuels, and their ministers the sorcerers, whom I abhor and detest, notwithstanding, as most lothsome monsters, & sauadge beastes. Neither will I haue any societie or league w̄ them, & I acknowledge, that through the benefit of almightie God, their artes & practizes are so far knowne vnto mee, as we may only haue vnderstanding thereof by the most holy word of god: That if any heathen man, or ẏ philosopher Iamblicus with his monstrous religion, if Proclus, or if the coulde christian P̄sellus, haue waded any thing deeper into ẏ knowledge of these things, & with more diligence sought out the secretes of diuels, and writ-

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ten therof, then I do intend, I enuie not at it, and I easyly yeeld vnto them the knowledge of such vglie matters, so that I may kepe the knowledge of true godlinesse, and dayly increase therin, which is the only saluation of mankynde, by which, as Saint Iohn saith, in the seuententh Chapter, and third verse, wee do know the true God, and him whom he sent, Iesus Christ.

Anthony. Truely Theophilus, I doe not wish to haue ỹ knowledge of any such things but after a modest sort, nether haue I bin desirous of it otherwise: and vnlesse the present time, and the daily beating and handling of this question, moued occasion to bee somthing inquisitiue therof, I would not at all meddle with that kinde of matter. For the earnest and grædie desyre to heare of these thinges, what els doth it signifie, but that they which inquire so much therafter, would faine also become witches & sorcerers them selues? Wherfore, answer I pray you to such things as I shal demaund, & so far as may be vnderstood, & decided by thauctoritie of that most excellent booke, wherin the word of God is contayned.

Theophil.

Theoph. First I beseech almightie god, that he will giue strength to my vnderstanding towards the accomplishing of the same, and that it may please him to keepe me within the precinct of his word, that I may not wander therefro. For what other is our disputation lyke to bee if we depart from that, then old wyues tales (which in this argument many men do followe) or out of Scylla to fall into Charibdis, as the prouerbe sayth, that is to wit, in the end to fall into meere mazes and labyrinthes of confusion and darkenes: Sufficient proufe wherof let the writings be of the scholemen and Doctors, and of others which haue written of that matter. For howe diuers and variable are the schoolemen in this only one questiō, namely, Whether the deuil can worke miracles, and create new bodies, thereby to deceyue men, forasmuch as wee reade how Scotus disagreeth from Thomas therin, and Occanus from them both, and many mo one from another, who notwithstanding proceeded all forth of one schole: But go on hardely, and demaunde of mee what you please.

Anthony. First I would know of you what

what this word Sortiarius, a Sorcerer, signifieth, and from whence it is deriued, seeing you tearme them also witches.

The first Chapter.

VVhat this word Sortiarius, a Sorcerer, signifieth, and from whence it first tooke beginning.

Theophilus.

THis word Sortiarius, a sorcerer, doubtlesse is deriued from the more frequented Latine word Sortilegus, which the latines also confirmed vnto the imitation of the Greekes: for as these tearmed them χρησμολογους, so likewise do ỳ latines cal them Sortilegi, that is to say, casters of lots, or tellers of fortunes. But ỳ χρησμολογοι bee those who through diuelish artes foretell thinges to come, and Sortilegi also, bee they who by reuelation and conference

with

with the same Satan, by casting certen lottes, such as in the olde tyme were huckle bones or dyce, and now a dayes by an hearen bagge, which will turne rounde at the mumbling of certen superstitious wordes. The Frenchmen folowing the accustomable proprietie of their tongue, and by clipping shorter the word, out of the latine Sortilegus, haue made it Sorcier. The Hebrues in this deduction of wordes haue no affinitie nor agræment eyther with the Cretians or Latines, or with vs Frenchmen: For those whom wee tearme Sortiarij, Sorcerers, those they call Chobarim, for that they put their mischæuous practises in vre, through sinister and secret craft. And it is not to bee doubted, but that the worde Sortiarius is deryued of the more auncient word Sortilegus. Which by what meanes it cõmeth to passe, I will now declare. First it is euident, that among the manifolde causes wherupon men ioyne & binde themselues to the diuel, this hath bin the chiefest and most auncient, namely (such bæing the vanitie & curiositie of vs al, euẽ of nature,) to knew things to come,

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and to foretel them also to other. For there is none of vs contented with his owne estate, but we striue al to reach vnto the misteries of God, supposing our selues to haue attayned to the top of the most high predestination, if we get any vnderstanding in thinges to come, which are hid from other. This foolish vanitie when Satan perceyued in al ages to reigne in the harts of mē, and that they much desired to foreknowe what was to come, he omitted no diligence in taking this occasion, therby to curry fauour with thē to win their hartes, to make them beholding vnto him. Thus made hee promise vnto thē that he would perfourme that which they required, & that he would giue them vnderstāding of things to come, if they would obey and harken vnto him: which these vaine, mad, and curious men refused not to doe. So that in conclusion, there was made a most firme league and couenaunt betwæne Satan & these greedie desirers to know thinges to come, that he would tell them what should ensue, and they should hereafter continue in bondage & slauery vnto him. Thus first of al sprang vp these deuiners & sorcerers, which were

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the first men of all that had any dealinges or frindship with the Diuel, wherby afterward it came to passe, ỹ whosoeuer were seruisable or addicted to Satan, were called by the name which is wel knowne and commune, that is, Sorcerers. Neither was ther yet euer any age ỹ wãted this wicked kind of Diuellish deuiners, these practizes and artes being reported to bee of very auncient continuance founde out, and frequented almost euer since the first foundation of the world, and the creation of man.

Anthony. How prowe you that?

Theophil. First, by the expresse auctoritie of Gods word, reciting this kynde of wickednes among the most auncient crimes of the world. For how auncient was the art and diuellish deuination of the Aegiptian Magicians, whereof mention is made in the fourtie, and one and fourtie chapters of Genesis? Also Marcus Varro, a man generally learned, and a most diligent searcher out of al antiquities, sheweth how that these foure kyndes of deuinations haue remayned since the fyrst age of the world, continuing still in vse, euen vnto his tyme. For out of the foure Elements

this worlde, by which men were taught by Satan, to pronounce of thinges to come, sprang forth the foure kindes of deuination, namely, Pyromantia, which is done by Fyer, Aëromantia by the Ayre, Hydromantia, by Water, and last of all Geomantia, whereby they gessed foreknowledge of things to come, by the Earth, or out of the Earth. Other also which came after, found out fiue kindes of deuination, or rather deuised them. But the holy scripture being far more certain and auncient then all these, reckneth vp sundry other kindes of diuelliſh predictions, specially making rehearsal of eight, howbeit therein it hath not comprised them all. For it is not possible to name any kynde of creature, which men through suggestion of the Diuell haue not abused to that purpose.

Anthony. Which be those eight kyndes whereof, as you say, the holy Scripture maketh mention?

Theophil. I ad no more then trueth is. For in Deuter. the. 18. Chapter, the. 10. and. 11. verse. Lykewise in the. 23. Chapter of Leuiticus the. 23. verse, There are

so many euidently distinguished and recited, in reciting whereof vnto you, I purpose not to ensue the same order as they be there named, but to declare them vnto you as briefly and as playnely as I can.

Anthony. I pray you say on then.

Theophil. The first kinde of damnable deuination, which may be gathered out of the forenamed places, taketh name of those, which of the Hebrewes are called Cosemim, and of the Latines Diuini, deuinours. Those are they which by secret and priuie conference with the Diuell, do deuine and prophesie of thinges that shall happen, being of all others the most craftiest and subtelleſt. For in any case they wyll not be descryed or knowne, dissembling as though they came to knowledge thereof by some wyse coniecture, or by inspiration from God, and not foretelling what shall happen by any damnable doctrine, precisely couering their secret entercourse which they haue with the Diuell. Whereuppon it commeth to passe, that this word Cosemim, is taken in the Scripture in the better part, for wyse and skilfull men, as it appeareth in the

third Chapter of Esai. The seconde kynde of Deuinours, are called of ỳ Hebrues Aobot, of the Latines or rather Gretians, Lythomei, we Frenchmen suppose those men to bee of that sort which are thought to haue of their owne some domestical or familiar diuell. The sayne openly and without dissimulation do talke and conferre with the Diuell, vsing him as it were a seruant in fulfilling their commaundementes, so that they be altogither conuersant with hym: And they were called Aobot, for ỳ through instinct and motion of their Diuel, they deuine what shall follow, yelding forth of their belly, as it were out of a pot or bottle, an obscure confused voyce, like as the Lhythomissa did out of the place of the Oracle at Delphos, very lothsomely and horribly. The other sir sortes of Deuination, doe in this poynt differ from the residue, that albeit they be accomplished by the help and meanes of Satan, yet in these folowing Satan himself in person, neyther dealeth nor talketh with them which do deuine (as we sayd he doth, in the first twayne) but by the mediation of some other thing, or else by vsing certen signes and tokens, which notwith-

notwithstanding hée commaundeth to bée done, and sheweth how to do them. The third kynd of Deuinours, are they whom the Latines terme Necromantici, Necromancers, who by the dead by helpe & meâns of the Deuil, do desire to know thinges to come. Which kynd, although most absurd and impossible, was frequented in Homers time, wherof he maketh mencion in the xi. booke of his Odissea. Wherin although Satan beare all the stroke, yet coloureth hée his owne name, therin working his feats vnder pretence, and by meanes of some other person. The fourth kynde, are those which of the Hebrues are called Megonin, (from whẽce perhaps the Magi or Magicians may seeme to haue taken their name, howbeit those whom we call Magi are of another sort) and of the latines Astrologians & Mathematicians. The same suppose that they can foretel thinges to come, by obseruation of certen signes, places, and starres, and by their position and aspectes, as they call them: Lyke as in foretyme the Augures or Swthsayers of Roome describing & diuiding the ayre into certen quarters and regions, gathered their prosperies

therof, euen as the Iudiciarie Astrologians do at this day. The first kinde, ꝑ Hebriciās name Menachesim, and the Latines Magi, Magicians, who haue also learned their deuination of the Diuel by certen figures, characters, and lines drawen, & by mumbling certen superstitious wordes, touching the matter they enquire of. Thus practize they their Arte, by certen secret signes and priuie wordes, which their wicked maister the Diuell hath taught them. Such are the Hydromantij, or water sorcerers, and of this sort was that deuination by a cuppe or pot, whereof there is made mencion in the. v. verse, of the xliiii. Chapter of Genesis. The first kinde, the Hebricians terme Idegonim, and in Latine are called Ariolj, which tell men what good fortune shal betide them. These promise to foretell out of thinges that happen by chaunce, not sought or fayned by their owne industrie, which neuertheless proceedeth out of the same schole of Satan. Such are at this day dreame readers, palmesters, taking vppon them to tell whatsoeuer shall chaunce by the deliniaments and lines of the hand: Such in

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olde time were the interpretours of lightning and Thunder, and such as profesied by the intrayles of beastes offered in Sacrifice, or els of the singing or fæding of Byrdes, who were also termed Extispues, intraill priors, and Oscines, that is, telling what shal come by singing of byrds. These all would sæme to leane vnto a probable cõiecture, & not to depẽd vpõ any vaine superstitiõ. The. vii. kind, ỹ Hebriciãs name Mecasephin, & the latines cal thẽ Prestigiatores et Fascinatores, ỹ is, iuglers & witches. These worke by enchaũtmẽts & mere legierdemain, deceiuing ỹ eielight, & bewitch men, seming to represẽt & shew vnto them such things as they promise, & yet deceiuig thẽ: such were Pharaos enchaũters, which are also called by ỹ same name in the. vii. chap. & .xi. verse of Exodus. Finally, ỹ. viii. & last kind of deuinours, are those which ỹ Hebrewes cal Chobarim, Deuteron. the. 18 chap. the. 11. verse: the latines cal thẽ Sortilegi, fortunetellers, which somtime in certen places mæte wt Satan, & worke much wickednes. Thus you sée how aũcient all these kinds of diuilish diuinors be, & whẽce those which we cal now Sortiarij sorcerers,

proceéded, and were first so named.

Anthony. But Theophilus, who so listeth examine it to the vttermost, shall perceiue that there is very great differēce betweene Sortilegi, fortunetellers, and Sortiarij, sorcerers, euen in their very vsual and proper significations. For I remember very well, when I was yet a childe and went to scole, I learned of my maister that they were called in Latine Sortilegi, which dyd not hurt with any poyson, but rather by casting certen lottes gathered the euent of future thinges, as namely with Beanes, Dice, or square sticks marked, or by some verse of a Poet not turned vnto, but offring it self, and read by chaunce, which as hee wonted to report, hapned once to Septimius Seuerus Emperour of the Romanes. For being in hand to vsurpe the Empire, and desirous to know what should be the euent of his attempt, he sought his lot out of Virgil, where by chaunce he lighted vpon this verse, which is in the first booke of Aeneidos, Remember Romane thou, thy Realms to rule with empire iust: as Lampridius writeth in his lyfe. But those whom wee call Sorcerers, for the more parte do not

deuine,

deuine, but only intoxicate and priuily slea with poison, being therto instructed by Satanical artes: Yet if somtyme they chaunce to foretell thinges to come, they do it not by lottes, as they did in old tyme, but only by the Diuels reuealing.

Theophil. These things which you tell Anthony, are most true, and in dede if wee will say the verie truth, those whom wee call Sorcerers, cannot be called lottellers, but rather diuellish witches, and enchaunters. But forasmuch as, when they do any harme after such manner, they learne of the Diuel to do it, and haue made a league and agreement with the diuel, as the aboue named Lottellers, & to be short, haue wholy addicted them selues to Satan, lyke as those Lottellers haue: it is so come to passe, that the common sort of people, not beyng very scrupulous or precise in wordes, do tearme al such, Lottellers and Sorcerers, which by lots do tel things to come through instruction of the Diuel, or such as kil men or beastes with poyson or sorceries which the Diuell deliuereth vnto them, because both sortes haue geuen themselues ouer to Satan, and vse his help. Thus, of one part

the whole kinde toke his name, and of one word wel knowne, the other was deriued: So that the whole nation and rablement of witches, that they might bécome more odious among men (as it is worthie) were chiefly called by the name of Sorcerers. For so were they tearmed, after that the gospell began to be knowne to the world, at which time the whole rable of Satanicall deuinours became very odious, (as it deserued,) among all men, as it is declared the first of Sam. ỳ xv. chapter, ỳ xviii. verse. Moreouer in the applying of this name, there is no puritie or proprietie of the latine tongue to bé loked for. For these witches began first at that time to be called by the names of Sortilegi or Sortiarij, when the Gothes inuaded Italy, and the propriétie of the Latine tongue was wholy growen out of vse. So that it is thought that the Italians frequented this word first before all other in that signification, when as Italy became barbarous, and not vsing more the Latine tongue, which by the tytle De Sortilegis, in the Decretals, appeareth: albeit S. Augustine séemeth to vse it in some place, folowing the custome

of

of his tyme, and the signification knowne to the Christians. The same may also bee gathered out of the last Canon, three & thirtie, the first question, where though barbarously, yet plainly they bee called Sortiarij, sorcerers: Otherwise no man doubteth that it is one thing to intoxicate a man, another thing to inchaunte, another thing which the Grecians call γοητειαν, another φαρμακειαν, although both bee done by the craft of Diuel. Through all the region of Sauoy & Daulphin, witches are called Eryges, either of ỹ greeke word Erynius which signifieth madnes of mind, and a greedie desire to slea men: or rather as some suppose of this word ἐρυξ, which in the Poet Theocritus, signifieth certen deadly and vnluckie birdes.

Anthony. By what names then I pray you, did the auntient auctours of the pure latine tongue, tearme these witches?

Theophil. They called men witches Maleficos, and the women that were geuen to such artes, they tearmed Veneficas, Sagas, Thessalas, Magas, Lamias, and Striges, al which wordes may bee obserued out of the good and pure writer of the Latine

tongue,

tongue, Horatius Flaccus in the first booke of verses the xxvii. Ode, in his Epodes the xvii. Ode, the first booke of Sermons, the viii. satyre. Such an one in his tyme was one (Canidia: such an one was Circe, of whom Homer writeth in the tenth booke of Odisea: such an one was Medea, of whō Ouid speaketh in the seuenth booke of Metamorphosis. To be short, such an one was shee of whom Lucane writeth in the firth booke of Pharsalidos, with many mo, of whom mencion is made in sundry histories: whiche writers last before cited, although they bee Poetes, yet in this point faigned they or deuised nothing beside the truth, but such thinges as they sawe were knowne, and frequented in their time. But to passe ouer Poets, Cæsar in the first booke of the cōmentaries of the French warres, maketh mencion of ỹ Germane Virgines, and Cornelius Tacitus in the second booke of Chronacles mencioneth one Martinæ, which killed the Emperour Germanicus by such kinde of witchcraft, & intoxication.

Anth. Now do I vnderstand, Theophilus, who are called sorcerers, & why they so be called, & by what name they be properly termed,

termed, if we will speake true latine. But forasmuch as we must follow the custome of the multitude, let vs call these diuellish witches, Sorcerers, & their witchcraft, let vs call enchauntment, and them which by them are hurt, let vs call enchaunted, that our disputation may bee vnderstood of all men: concerning all which thinges, I demaunde of you whether this sort of men were before ỹ nativitie of Christ, or whether they first began and came to knowledge since the passion of Christ?

Theophil. The word Sorcerer, was first found and inuented since the byrth of Christ, but the thing it self, and those kynd of witches, were knowne long before the birth of Christ. Neyther may you thinke, friend Anthony, that Christ that came to destroy the workes of the Diuell, gaue vnto him more power ouer men then he had before, or that these kindes of most detestable witchcraft were before that tyme vnknowne, or else since that tyme were first brought into the world: Such thinges can not be thought, much lesse spoken, without horrible blasphemie against Christ. And if it should chaunce, that any were of that opinion,

piniõ, he might be refuted wͤ an argument more cleere thẽ noone light. For both Moises, & also the whole olde testament, (which was before the birth of Christ) doth beare most euident record, that there were witches, as in the xviii. of Deut. & the xii. chapter of the booke of wisdom. For Satan hath alwayes bin like himself, and as we fynde him at this day, so all ages haue seene and fealt him, who inflamed, and enforced, the children of vnbeleefe, to reuenge their priuate iniuries, and one brother to commit vniust slaughter vpon another, bicause as S. Iohn writeth in the viii. chapter, and xliiii. verse, He was a murtherer from the beginning. And thus much touching the originall, and vnderstanding of this word Sortiarius, Sorcerer.

The second Chapter.

VVhether there be any Sorcerers, that is to say, of this sort of satanicall vvitches.

Anthony.

BUt you promised, Theophilus, that you would proue by sure and firme reasons, that there are Sorcerers in the

the worlde, that is to say, of the order and kinde of diuelish witches.

Theo. I promised in deed so to do, & I am redy, if it please you, to performe the same.

Anthony. Do so then, for I could neuer think it to be so vnto this present, neither yet can beleue it, vnlesse you persuade mee.

Theophil. I will do myne endeuour, for the foundacion wherof, this I say. There are three only meanes & places to proue any thing, yea although it seeme altogether incredible, which three thinges be these: Authoritie of men, experience of the thing, & reason founded vpon vpright iudgement of mynd, which places wil all confirme our opinion, not one only, although one were sufficient. And first as touching authoritie, there are playne and euident testimonies to be gathered out of holy scriptures, and also out of other authours, most euidently confirming, ỹ there are such kindes of witches in ỹ worlde, which we cal diuelish sorcerers. Answere mee, Anthony, doe you agree with the most holy word of God?

Anthony. God forbid, Theophilus, that I should disagree from the same.

Theop. Therin do you wel: for as we are taught

taught in the second Epistle of S. Peter the first Chapter and xix. verse. The scripture, wherin the word of God is contayned, is the most sure light and truth, which is also inspired from aboue, as witnesseth S. Paul in the second Epistle to Timothe the third chapter and xvi. verse, which notwithstanding the Atheistes of our age do despise, and contemne.

Anthony. From those do I vtterly disagrée, Theophilus, and through the grace of God, do I throughly beléeue and yéeld to that holie word.

Theophil. The same word of God (which you acknowledge & confesse to be most certen & most true) hath confirmed, y of auncient tyme there haue bin of this kinde of Satanicall witches and Sorcerers, which declareth sufficiently that there are certen such witches. Loke in the olde testament in the xviii. chapter of Deuteronomie, loke in the xxvii. Chapter and ix. verse, of Ieremie, vpon which place Saint Ierome thus writeth, And Malefici, which we may call VVitches, or suche as obey the illusions of the diuell, whiche are called in the Hebrue tongue Casaphim. Reade

Micheas

Micheas the. v Chapter & .xii. verse, where as suche witches are ioyned with deuinours and Magicians. Reade the .lviii. Psalme and the .viii. verse. Read Nahum the Prophete the iii. Chapter & .iiii. verse, and such other lyke places. And if also you would haue the same proued vnto you out of the new testament (which is the second part of holy Scripture.) Reade the Epistle of Sainct Paul to the Galathians, the third Chapter, and first verse. Likewyse the .v. Chapter and .xx. verse, whereby the most approued and best learned Interpretours, both olde & new, do as it were by one consent, agree, ỹ there be certen sorcerers, which by diuelish meanes & practizes, doe hurt the myndes, bodies, & liues of men.

Anthony. You haue recited vnto me very many places, which at leasure I will reade at home, and conferre together.

Theophil. As touching other authours as well ecclesiasticall as prophane wryters, who so would recite them all, shal se they be infinite, prouing & affirming, notwithstanding all of them, that there are certen sorcerers, of which I think it not necessary to recite all, but onely certen of them.

Anthony. You must studie to be briefe, & for my part I wilbe content with a few.

Theophil. Of ecclesiasticall writers, in nũber of whom I comprehend those bookes of holy Scripture, which are called Apocryphi, I must first bring forth for wytnesse the booke of Wisedom, the.xij.chap. & .iiij.verse. Bicause they vsed fortune telling and vvitchcraft (sayth he, speaking of the Cananites) and vvicked sacrifices. Secondly, the counsel of Carthage, also the secõd of Cõstantinople which was in Trullũ, the.lx.article: Wheras namely & plainly mẽtion is made of these kinde of witches, & their wickednesse is termed, deadly witchcraft. Thirdly, I wil bring forth Aurelius Augustine to witnesse, cheefly in his CC.& .vij.sermon, of ỹ time which he maketh, w̃ great affection against such kinde of men, whom also he calleth enchaunters: shewing howe they worke their feates by ayde of the Diuell, making some ỹ are in health to be sicke, & some that are sick to be whole. Moreouer, ỹ same August. in the.7 treatise vpõ ỹ gospel of S.Iohn, doth plainly accurse al such which work by enchãtmẽts, bindings, & other strange meanes of our e-

nemie,

nemie, which is the Diuel, therby hurting both men & other thinges. And fourthly to conclude, Trithemius Abbot of Spanhem, hath writtē & set forth an whole boke of ẏ same argument, wherin he answereth vnto those questiōs which wer propoūded vn to him by Maximiliā, emperour of ẏ Germanes, great graūdfather vnto him which liueth at this prēsēt. What? besides this wil you heare Anthony, other testimonies of other men, yea lawes thēselues? Ther is an aūciēt & wel known law of ẏ. 12. tables, which punished these witches, who as was said could remoue corne frō one feld into another, of which law Plynie writeth in ẏ 28. booke of ẏ natural history, the. 2. chap. Is ther not also another Romane law of lesse antiquitie thē ẏ lawes of ẏ 12. tables, called Lex Cornelia, which cōdēneth & greuously punisheth the same kind of people? Among ẏ Emperours of Constātinople, Leo, in a certen cōstitution of his, which is ẏ 65. doth ẏ same. Finally Virgil, a man wel sæne in al kind of knowlege, both in ẏ. 3. Eclogue, & also in ẏ. 8. testifieth ẏ there are such: ẏ I may ouerpas Troilus de Malueto, a great Lawier, and Martin Arlæus a Deuine,

Vide mā nut. de leg. 237.

with me, and those welnigh innumerable, which liued in later tyme, then the aboue named, testifying al for a trueth, that there are some of this kinde of detestable diuelish witches. These be witnesses sufficiēt, or els I know not what is sufficient.

Anthony. Yea surely, they be moe witnesses then I would wel desier. But gētle Theophilus, I pray you put me out of this one doubt, which much troubleth me.

Theophilus. What is that?

Anthony. This forsoth, for that S. Ierome, a man of no small accompt, in his Commentaries vpon ỹ Epistle of S. Paul to ỹ Galathians, the. iii. Chap. & first verse, (which place you alleaged erewhile, for cōfirmation of your opinion) seemeth flatly to deny that Paul euer ment ỹ there were any Sorcerers, notwithstanding that he wryteth thus: O ye foolish Galathians, vvho hath bevvitched you? But therein S. Paul speaketh according to the common custome of men and vulgare opinion, not that he beleeued or knewe that there were any such at all.

Theophil. Truely Anthony you haue perfectly recited without booke ỹ meaning

of S. Ierome, and surely at the first Ierome in deede seemeth to be of the same opinion, but afterwarde vpon the same he addeth a nother thing, and straightwayes chaungeth his opinion, which that you may the better perceiue, I haue here copied forth ỹ whole place. Bewitching (sayth sainct Ierome) is sayde properly to hurt infantes, and such as are but of tender yeares, and not perfectly able to goe alone. VVhereuppon a certen heathen wryter hath sayd, I know not sure what eie bewitched hath my tẽder Lambes. This whether it were truely spokẽ or not, God knoweth. For it may be, that Diuells may be redy to accomplish this wickednes, turning thẽ away from their good workes: vvhom soeuer they see to beegin or to procede in fulfilling the worke of god. So that this may be the cause that we suppose this exãple to haue been taken, vpon the opinion of the common people. By which wordes it appeareth how doubtfull & vncerten that man was in this poynt, being also in some other places of the same commentaries, very sharply & iustly blamed: as namely by Augustine of S. Paules lye, ỹ no man may think it strange, if in this

place he ether did amisse, or forgat himself. But admit ỹ Ierome were of ỹ opinion, notwithstãding other no lesse graue & learned interpretours of ỹ place, do write otherwise, & gather out of this place of S. Paul, ỹ there be sorcerers. Of which opinõ was Chrisostome, an approued writer, & others also of later yeares. As for August. who in no respect is inferior to Ierõe, what he hath written, we haue shewed before.

Anthony. These do satisfie me, Theoph. neither require I any moe mens testimonies, but performe ỹ which you promised, which is ỹ seconde proofe of your opinion. Teach me, I say, that it is founde out by experience, ỹ there are Sorcerers.

Theophil. You require of me but ỹ which is due, & you remẽber euery thing in order, wherefore I wil briefly comprise all in a worde or two.

Anthony. Proceede then.

Theophil. Now, as cõcerning experiẽce, & that most certen & true, thus much I say, ỹ in al ages it hath bin obserued & founde, ỹ ther hath bẽn alwaies some which haue vsed this diuelish arte & meanes to entoxicate men. For els, why should there haue

bẽn

bēen lawes writtē againſt thē, if there had neuer bin any ſuch at al: why ſhould their puniſhmēts haue bēn appointed? For ther are no lawes ſet forth to repres any crimes ẏ are not: & there is one ſelfeſame iudgemēt to be geuē by ẏ ciuile law, on thinges ẏ are not: as on thinges ẏ appēre not, as ẏ lawiers dō teach. When ẏ queſtion was demaūded of ẏ moſt wiſeſt lawmaker of ẏ Atheniās, Solon, why he wrote no lawes againſt ſuch as ſlewe their fathers: anſwered, that he thought ẏ ther would neuer be any ſuch. So verely, both before ẏ birth of Chriſte, & alſo ſithence, hath this kinde of witches bin cōmonly abroade in ẏ world. And ẏ they were before Chriſte, ſufficiētly & moſt faithfully ẏ moſt holy man of God Moyſes witneſſeth, who by cōmaundment of God maketh mēcion of thē & condēneth thē, namely in Exod. ẏ. 22. chap &. 9. verſe. In Leuit. the 19. chap. &. 31. verſe: & likewiſe in the. 20. chap. &. 27. verſe: In the booke of Nūb. the. 23. cha. the. 28. verſe: In Deu. ẏ. 18 cha.. &. 11. verſe. Some write ẏ Zoroaſtes, a man of ẏ cūtry of Perſia, a great Magiciā, & expert in the iudiciarie Aſtrologie, firſt of all men founde and practized witchcraft,

and afterwardes taught it to other, who were al of thē Idolaters, as he was. Now that there were also some of the same sort since ỳ incarnatiō of Christ, infinite histories beare record, and the sundry reporters of men in wryting touching the same, the sentences also of Iudges geuen vpon them are witnesses, lawes likewise and punishments published against thē doe beare record, established aswell by the Ciuile lawe as ỳ Canon, being at this day, both whole Titles, & Rubrikes foūde written against that kinde of crime, like as appeareth in Gratianes Decree, causa. xxvi. quest. i. n. iii. iiii. &. v. Moreouer, these sortes of witches haue alwayes been well knowne in our countrey of Fraunce, which to be trew, the innumerable actes of Parliament against thē doe testifie, which many learned men haue gathered together of ỳ matter. But cheefly a certen famous & solemne cōdemnatiō of articles & opiniōs, made by a Sorbonist of Paris, vnder Charles the. 6. king of Fraunce, in the yeare of our Lord. 1398. maketh much to the prowfe of our opiniō: which opinions, the schollars of ỳ vniuersitie commonly professed in Paris. Yea, &

hath

hath not this our age seene many witches condemned of witchcraft?

Anthony. Can you shewe mée the cause Theophil. why it should so be in our time?

Theophil. Truely it is the terrible iudgement of God agaynst vs, the cause whereof is vnknowne vnto vs: For the iudgementes of God, although they be hid from vs, yet are they iust and holy, as it appeareth in the xcvi. Psalme and x. verse, most truely & godly in the like argument, and as S. Augustine sayeth, in his worke of Deuinacion of Diuels.

Anthony. How thē, hath God any iuster cause to punish men in this our age, thē he had in foretime, three hundred yeres agoe?

Theophil. Yea surely Anthony, greater then heretofore, how much the more the worlde at this present doth more shamefully, and obstinately reiect the word of God, and the reuealed light thereof: For how much the more men doe now a dayes shewe themselues vnthankfull towardes God: the more iust cause God taketh to forsake them, and geue them ouer vnto Satan, to reuenge the contempt of his name. So that in these dayes, wherein is seene a

most grēuous & pitiefull rebellion of men against Gods true doctrine, Satan hath receyued ỳ power frō God to allure thē vnto him, and to sifte them, and there is geuen vnto him the very effect and force of errour to deceiue, intrappe, and leade away many, as the spirite of God hath long since witnessed it should bee, in the seconde to the Thessalonians, the second Chapter & tenth verse, and that God would geue him the power and gift to deceyue, that men should geue credence to Satan, and to lyes, and such should bee damned as beleeued not the trueth, but haue yelded to vnrighteousnes, bicause they haue not embraced the loue of the trueth that they might be saued.

Anthony. But some there be that hold opinion, that al these thinges which are reported of Sorcerers, are but deuised, & feyned: and if any such thing doe chance, they come only by some sicknes of the mynd, or by reason of some melancholicke humour these appearances & fansies trouble them, not being any tokens or signes of the iuste iudgement of God against men.

Theophil. But truely they be very much deceiued frende Anthony, & no lesse

then

then those which supposed that the madde men and possessed with diuels, which liued in the time of our Lord and saiour Jesus Christ, and were by him healed, were none other then men sick and troubled with melancholick, & chollerick diseases: whose opiniō is altogither blasphemous, for thei take away ẏ certentie of the christian faith, and deny the deuine nature of our Lord Jesus Christ, repugning & lying against ẏ trueth of ẏ thing: for how could ẏ diuels haue spoken w̄ in their bodies, or w̄ so great force haue gone out of ẏ possessed persons, & haue torne ẏ members & partes of their bodies, if these thinges were but mere dreames of troubled minds, & fansies, & only fits of melācholick diseases? So are sorcerers plainly miserable slaues vnto Satan, & in subiection vnto him, him doe they worship, to him do they cōmit themselues, yea & offer vnto him cādles of ware in token of honour. Yet some of thē do seeme far more abiecte & filthily seruisable. For when Satan sheweth himself vnto them in ẏ likenes of a man, ẏ which is to shamful to speak, they kisse his buttocks, which thig certē of thē afterward haue frāckli cōfessed thēselues to haue don.

And

And therefore it happeth vnto them, that they be deliuerd ouer into so reprobate sense of mynde, that God punisheth them most iustly, who, as I haue declared, doe most obstinately and vnthankfully, eyther despise Christes gospel which is offred vnto them, or when they haue receiued it, and vnderstood it, they taste thereof very coldly and lightly. In which two poyntes the most greatest, and grieuous contempt of God is perceiued. Howbeit, frende Anthony, me thinketh I may truely say this much, ỹ like as our Lord God purposed to ennoble and celebrate the first comming of his only begotten sonne Iesus Christ, and minding to make the same famous and renowmed throughout all the world, would haue that there should be at that present many possessed with Diuels, lunatick persons, blinde, dumbe, & deafe, whom Christ should restore to health, and whom the father did in such wise prepare for the sunne therehence, for him to reape glorie: so in this our age, wherein by his great and incomprehensible benefites towardes mankinde, as a special gift, he hath restored vnto vs the light of his holy gospell, of very

iustice

iuſtice he will haue it, that moe deſpiſers of this reuealed light, rather at this day, then before, fall into the ſnares of Satan, and become Sorcerers, that is to ſay, addicted vnto Satan, and that they which deſpiſe God may be the more terrefied by example of theſe wretches: and the Godly which with true faith embrace the goſpel, may more earneſtly praiſe god, and in conſideration of ſo great a benefit beſtowed vpon them, yeeld vnto god the greater thankes, iudging their owne ſtate to be bleſſed, ſince by the ſingular benefit of God, they are deliuered from ſo great a miſchiefe, and ſo great power of the Diuel. Doe you now vnderſtand, frende Anthony, why there be now a dayes moe witches, and Sorcerers, then were heretofore?

Anthony. Yea verely Theophilus, and I geue you thankes for telling it vnto me. But now to thintent I may be throughly confirmed in your opinion, adde hereunto your third argument, which as you ſayd, conſiſteth in the reaſon of vpright iudgement.

Theophil. You put me well in mynde thereof, for I had almoſt let that paſſe: But

now

now I will take it in hand. Reason of vpright and sincere iudgement, willeth vs to beleue ý there be Sorcerers. The same is this, whersoeuer is the true and efficient cause of any thing, there is it necessary also that ý effect doe follow. For example sake, whersoeuer the Sunne is, there is both light & day, bicause the Sunne is true and efficient cause of both. Whersoeuer the Northerne winde bloweth, there it is cold, bicause ý winde is ingenderer of coldnesse. And to apply this generall assumption to our present argument: thus doe the Philosophers teach vs, which are conuersant in searching & declaring ý causes of thinges: such causes as are endued w̄ soule & will, if wil & power do there mæte togither to do any thing, necessarily and immediately theron ensueth the effect. For example. If a man be hungrie, and haue bread lying by him, he will eate: if he be a thirst, and haue drinke nere, he wil drinke: if he be a colde, and he be brought to a fyre, he will warme himself. For by this meanes he hath both a will and abilitie: wherefore we must necessarely conclude ý he will doe it. Doubtlesse Satan is the cause of these witches,

and

and intoxicatiõs. He hath both a desire and abilitie ioinct to doo that mischief, to drawe men vnto him, and to lincke them vnto him, (this power being geuen vnto him by the iust iudgement of God ouer rebellious men) wherefore it is not to be doubted, but that he would win & enforce them to that kinde of wickednes. On which point, that I may the more largely discourse, this much I think you will graunt me, Anthony, ꝑ there haue alwayes bin vnbeleuing men in the world, that is to wit, not knowing God out of his word, or not regarding him when they knew him.

Anthony. You may well presume so much, seeing we see so many of that sort.

Theophil. Neither will you also deny this, that Satan since the time he renounced his first originall, and was made a Diuell, alwayes applyed this, and as much as in him lay, indeuored to plucke away men from knowledge of the true god, & frõ their assured hope of saluatiõ, finally, to make thẽ cõtẽne & refuse ꝯ promises of god, persuading thẽ to yeld & geue ouer thẽ selues vnto him, whõ he sawe to be cold in the worshipping of god, & negligent in em-

bracing

bracing his promises.

Anthony. You say trueth, for Satan is like a roaring Lyon, who alwayes runneth about seking whom he may deuoure, and pul from God, as sayeth S. Peter. The first of Peter, the v. chapter, and viii. verse.

Theophil. You well remember the place, Anthony, and the same is the cause why he is also in the Reuelation called the olde Serpent, in the xx. chapter, and second verse, which is to say, the cõmon & sworne enemy of mankinde, as our saviour Christ sayeth, in the xiii. chapter of Mathew, the xxviii. verse, working and bringing to effect, chiefly in the children of vnbeleefe, whatsoeuer he will or listeth, as sayth S. Paule, the second chapter to the Ephesians, the ii. verse. For ỹ wrath of God commeth vpon stubburne men. Now therefore, since by all these places it is euident that Satan hath a will and desire to drawe men away from the feare and faith of God: it remayneth now that we see whether he haue power also to pull them away.

Anthony. Then shall your whole reason be concluded and ended. But I pray you, Theophilus, hath Satan so great power

lwer ouer men that he can plucke them frō God, and pull them to himselfe, being the creatures of God, made accoꝛding to his Image, and specially seruing vnto his onely gloꝛy?

Theophilus. Truely Anthony, I confesse, that Satan coulde neuer haue had that powꝛer, vnlesse it were geuen vnto him by almighty God, which by this moste iuste meanes doth punish them, which moste vnthankefully and wickedly owe foꝛsake him. Howbeit, we are not able to shew the reasō why God deliuereth this man moꝛe then that man vnto Satan, and wyll haue him be myslead, moꝛe then to say that this is the iuste wyl of God, which hath so determined: Notwithstanding, there was neuer yet any Soꝛcerer, but he was lead amisse thꝛough his owne fault, and vnlesse wittingly and willingly he had renounced God his creatour, and maker, the authour of his lyfe, and geuer of all good thinges whom he foꝛsaketh, and moste impudently and moste trayterously refuseth to take him foꝛ his God, if he betake himselfe to Satan, and become a Soꝛcerer.

Anthonie. Is this credible which you

say, Theophilus, that any man would renoūce his God, & not onely geue eare & become obediēt vnto Satan, whom he knoweth surely to be Satan, but also become his seruant and bondslaue?

Theophil. This is to true, for so do they al of thē, whosoeuer become sorcerers. For after ỳ Satan hath once talken w̄ them, whom he goeth about to win & ouerthrow: he then afterwarde openly confesseth ỳ he is Satan, & the very Diuell: of whom the scripture maketh mencion. Wherefore he cōmaundeth them to forswere God their creator & al his power, promising perpetually to obey & worship him, who there stādeth in their presence, that they shall acknowledge him for their god, cal vpō him, pray to him, & trust in him. Then biddeth he thē that they fall down & worship him, after what maner and gesture of body he pleaseth, and best liketh of. Thus some of them fall downe at his knees, some offre vnto him black burning cādles, other kisse him in some part of his body where he appeareth visibly, other after others fashiōs, as he commaundeth to be done.

Anthony. O how iustly & deseruedly are

these

these wretched & detestable men thus punished of god, whom they doe so wickedly, falsly, and wittingly renounce, being their creatour, father, and sauiour? wherefore now I meruayle no more at it.

Theophil. For this cause which I haue recited, God geueth Satan so great power ouer them, as I haue shewed: First of the Kinges. 22. chap. the. 22. verse. And vnlesse God did geue it, surely Satan should haue no power at all.

Anthony. In all this your discourse, I haue perceaued nothing to be so far from trueth, as some suppose. And truly I much meruayle, why they cannot persuade thē selues that there be witches, and Sorcerers.

Theophil. I wyll yet ad one thing, that I may at length conclude this whole matter, namely, howe men doe become such kynde of people, vpon diuers and sundry causes. Some through great distrust in ỹ promises & loue of God towardes them, other moued with exceding & horrible vanitie of mynde, & ouermuch curiositie, doe fal into the same vice, to to loftily despising the measure and degrée of humane nature,

This, how true in dede it is, you may behold: for some are made sorcerers through hope of sufficiencie to sustaine their pouertie, to whom Satan promiseth whole mountaynes of Gold, as ỹ prouerbe sayth. Such of lykelihode lacked mony to supply the ordinary charges of theyr houshold, or els were farre in debt, so that they gaue themselues vp willingly to the Diuell, in hope of mony. Others seing thẽselues oppressed by some of more power, & not hauing abilitie to defende themselues, & not able to abide or put vp the iniuries done vnto them, haue desired helpe of Satan, (who is very ready to reuenge & do murther) and with willing myndes haue submitted themselues vnto him, and become his slaues. Which two sortes of men, haue fallen onely vnto suche wickednesse through great distrust ỹ god doth not loue thẽ, nor wil help them, as though God had forsaken thẽ, & would not help thẽ in theyr aduersitie. By these meanes many are caried away by satan, specially coũtrey men, ignorãt, & poore people, & such as are iniuried, being willing to be made Sorcerers. Other some there be, who being borne away

way w̄ fonde vanitie of a p̄roude mynde, whyle they are not able to containe themselues within the compas of mans vnderstanding & capacitie, do̅ yēlde themselues vassals to Satan, being desierous to know thinges to come, & to fo̅retel them to other: o̅r els ambitiously desiering easely & with smal trauayle to dwe those thinges which other cannot. By which meanes, many both of the honourable, and learned so̅rte, are seduced by satan, as certen noble men & women of wo̅rship & honour, and many schollars: Whom all, God iustly hath punished, fo̅r that they haue refused him, and wittingly vowed thē̄selues to the Diuel.

Anthony. Now verely Theophil. I do fully persuade my selfe, ỹ there are diuellish witches, & So̅rcerers, & that there are certen intoxications by thē̄ cōmitted. But I beseche you resolue me also in this one thing: In what kynd of things can they exercise & powre fo̅rth their satanical poiso̅s?

Theophil. I am willing so to do̅, but so farre & no farther then I haue learned out of true histo̅ries. Fo̅r I lyke not of they̅r trauayl, who in handling of this argumēt, falling into discourse of olde wyues tales,

haue painefully repoꝛted them in theyꝛ great volumes.

¶The. iij. Chapter.

In vvhat kindes of thinges Sorcerers can caſt their poyſons, to hurt them.

Anthony.

That ſhalbe ſufficient foꝛ me, foꝛ I am not delighted with thoſe childiſh toyes. Yow thē Theophilus, can this kynde of people caſt their diuelliſh poyſons and intoxications vppon men, oꝛ bꝛute beaſtes? What, can they infect with their Soꝛceries the Ayꝛe, Water, Yerbes, and make hauocke vpon all thinges, as themſelues doe playnely confeſſe, that they haue coꝛrupted the Ayꝛe of certen cities, and the whole ſoyle about, by their Artes?

Theophil. This may ſtande with good reaſon, frende Anthony, like as you ſee, that he that can caſt down an huge Giant, he may wel ouerthꝛow a young childe, that is weake and feeble: Euen ſo, he that can

hurt

hurt a man with poyson, can much more hurt any other thing. For man is a prudēt creature, wise, prouident, foreseeing daungers, created to the Image and likenesse of God. He that can deceaue & hurt him, wyll confesse ý he can much more easely intoricate a brute beast without vnderstanding: as is a Horse, a Sheepe, an Ore, a Cowe, which cannot so diligently prouide & loke to themselues in daungers, as can a man. And he ý can infect a brute beast, can much more bewitch an Hearbe, a Tree, Corne, the bolt of a doore, the scales of a ladder, Wyne, Water, and the Ayre. All which thinges we touch & handle when we lyst. And ouer all these things Sorcerers haue power so farre as it pleaseth God, through them to reuenge the contempt of himselfe vpon men, and to punish our offences.

Anthony. Then haue they power ouer euery thing, neither is there any thing, so farre as I can perceaue, that can escape their poysoning, and witchcraft.

Theophil. Forasmuch as these witches be diuelliſh & very crafty, truely they are able to infect with their poyson whatsoeuer is in ý earth that is corruptible & mortall,

vnlesse it be preserued by God. And there is nothing in this inferior worlde which is not of that sort, that is to wyt, mortall & corruptible. Wherefore we must nedes confesse, that their Arte hath power ouer all these inferiour thinges.

Anthony. Shew me some examples of these thinges, gentle Theophilus.

Theophil. I wyll dw so. And first it is most certen they haue power ouer men, for that we dayly behold, whilst some they kyll with their poysons, & some they make sicke and past recouery. I haue sæne them, who with onely laying their handes vpon a nurses breastes, haue drawne forth all the milke, and dryed them vp. I haue sæne, that haue caused vnto some most grieuous paine of the Cholick, wringinges in the belly, the Goute, the Palsie, the Apoplexie, that haue also made men lame and fæble, and caste them into other diseases, whiche neither themselues afterwarde, neither yet most excellent learned Phisitions could knowe, or cure. And these sorcerers dwe cruelly rage vpon all men, of all genders, ages, & orders, without choice or exception. What shall I saye more?

The

The seruantes and plouwmen if they bee angrie, will intoxicate their maisters. And as for beastes and cattell, they poyson them to death sundrie wayes: and if they be disposed, they will not kill them forthwith, but make them swell, or make them leane and pine away, in such wise that there is nothing worse or more hurtfull then their wickednesse. Moreouer, they will enchaunt wilde beastes, and make them stand still that you may take them in your hand, as it is written in ỹ lviii. psalme, the v. verse: as the Serpentes, and Aspes. Although S. Augustine in the xi. booke of Gene. vpon the letter, the xxviii. chapter, writeth that it may be done by Satan most easily vpon a Serpent or Snake, because that by his conferenee and familiaritie with the Serpent, at the beginning mankinde was seduced, as if this were the serpentes punishment, in recompence of his seruice, to bee more subiect and bounde at the call & commaundement of Satan: Howbeit, experience it self teacheth, that that which is done in him, may likewise be done by sorcerers in all other liuing thinges. For the holy scripture in the third of Genesis doeth not

set downe vnto vs, that the serpent is more addicted or subiect to Satan, then the other beastes. In fine, all this reason and disputation of S. Augustine, in my iudgement, is ouer subtile. And as for Herbes, Trées, with their berries and fruites, and all such like thinges, truely they may be by them intoxicated, which that notable saying of Virgil, proceeding from dayly experience, sheweth in the viii. Ecloge.

These herbes, & once in Pontus which did
growe, these poysons vile,
To mee did Mæris giue: for many
growe in Pontus soile.

Likewise.

And Corne fieldes into other place I saw them to remooue. Vppon which place Seruius Honoratus, a very wel learned interpretour, as also Pliny in ỹ place which I haue before alleaged, doe shewe what punishment was apointed by lawe of the xii. tables against them that had enchaunted corne fieldes. And as touching Ayre, & water, what may be more easily corrupted thẽ they? so ỹ those elementes shall neither bée holsome nor profitable to any, yea, rather

pestife-

pestiferous & hurtfull. For sufficient proufe whereof, may bee that only some pestilent smell or vapour doth in such wise infect an whole regiõ through which it breatheth, ỹ most grieuous and infectious diseases are thereby engendred. Did you neuer I pray you, here talke what hath chaũced in Campania a part of Italy, and how the whole regiõ in which ỹ place called Auernus (which is a hollow caue vnder ground, frõ which a lothsome & hot stinking sauor issueth forth) sendeth abroad his exhalation, is so noysome, ỹ the birdes which flye nere to it do fall downe dead, with the only stinck of the place: what shal I say of Mare mortuum or the dead sea (which is so called in Iudæa,) whose breath is so pestilent & hurtful, ỹ all the coast nere about lyeth waste and forlorne, the trees are scorched, the ground is barren & vnfruteful by reason of ỹ sauour?

Anthony. I remember I haue read al these thinges: but tell mee if there were euer any mencion made in any history, that the Ayre was corrupted by this kinde of people?

Theophil. Yea mary, & first in the history of Calisthus Nicephorus the ecclesiasticall writer,

writer, who in the xiiii. booke ỹ xviii. chapter, telleth how the Percian Magicians, to thintent they would make the Christian religion odious vnto their King, caused a rotten stinking and pestilent smell to ryse out of that place, in which Maruthas bishop of the Christian Church, & the other christian Percians, met togither to make their prayers vnto God.

Anthony. Why the ayre moueth continually, and is alwayes through blowne and driuen about with the winde, that it cannot foister nor stād still: which mouing causeth that such infection can neuer breed in the ayre.

Theophil. The water lykewise runneth continually, which notwithstanding, you will graunt, may bee corrupted. And loke by what meanes the water may bee corrupted: by the same also may be ỹ ayre, bicause that filthie sauour is dispersed and spred abroad through them both, which naturall elementes are thinne, and vnable to resist. For both of them are easily corrupted, by reason that they do some admit and yeeld to the external qualitie. As for example, the self same water wilbe some hot, and

some

some colde: the ayre in one day is hot, in the same warme, and cold, which thing we doe most euidently perceiue in the spring, and Autumpne: For the selfsame ayre is then found in the morning colde, at none hot, and at euening warme. And the ayre being more thin and liquide then the water, and more vnable to resist, is soner and more easily affected by externall and agent qualities.

Anthony. Surely there are some that cannot beleeue that these can doe such thinges, but rather that through great folly and ostentation of their arte and abilitie, they craftely make bragges thereof, to make men afrayd of them: or else that through madnesse they boast of it, for that some of them being troubled with Melancholicke diseases, haue some times imagined that they could doe the like.

Theophil. In deede I confesse Anthony, that God first wrought the same, who by this meanes, and by these men as his instruments, punisheth the synnes of men: but notwithstanding I deny ỹ which they affirme, that these thinges are alwayes false dreames of diseased myndes, when Sorcerers

rers say they infect the ayre: which in deed they doo so often, and truely, which may thus be proued: First that no cogitation or imagination of another man, can be felt and perceyued of vs, neyther can actually as they say, hurt our bodie. Imagine that you had killed mee, and suppose it in your mynde as earnestly as you can, shall my good health therefore be altered, or in any poynt diminished? Surely not at all. For no mans false or vaine imagination is able to infect, or bring diseases vpon any other mans body. But we feele how sorcerers effectually bring diseases, we see also howe they haue caused plagues, & those most greeuous, with other such like effectes, which cannot be denyed. Moreouer in the midst of their paines & tormentes, they confesse they haue done such things, specially when they be lead to executiõ for such crimes. Finally, the consent & agreement which is found among thẽ al, confirmeth our opinion. For in vayne cogitations & fansies of ỹ mynde, there cannot be one selfsame voyce, but one man may imagine a diuerse thing from another. For euery mynde hath his owne proper action, neither is it possible ỹ among

so

so many men, and dispersed abrode in so many places, one whole conformitie and consent of vaine cogitations, not agréeing in place, tyme, nor maner of doing, could concord, agrée, or be correspondent, vnlesse these thinges chaunced so, and were in déed as they do report. Yea moreouer, they do this which I wil tell, a thing passing meruelous, they wil tie a knot vpon a point, as our countreymen speake, that is to say, they can hinder and binde maryed couples that they shal not pay their due one to the other, or at leastwise that one of them shall not.

Anthony. What is ỹ you say, Theophile

Theoph. It is euen as I tell you Anthony. For if they be able w̃ their poysons to impaire ỹ good helth of men, to diminish ỹ strength & force of ỹ body, weake ỹ sinues, dull ỹ senses, & to distemper ỹ inward humours: what meruelle is it if they can hinder ỹ vertue & acte of generation, which is contayned w̃in ỹ bodie in certen vessels of séed, either by casting in by their venim an ouer coldnes of the vessels, or else rayling a certen hatred or misliking one of ỹ other betwéene man & wife, whom in suchwise they do trouble, which I do easily graũt ỹ

they

they doe by Satanicall artes, yet doe they it, to thintent they may sow discorde and contencion betweene them, betweene whom ought to be sounde and great agrément. Thus these wicked men reuenge themselues, bicause they hate them whom they doe so molest, although vndeseruedly and without cause, but to the imitacion and example of Satan their master, they reioyce to sowe cockle among men. Mathew the xiii. Chapter. xxvii. verse. Iohn the third Chapter, and x. verse.

Anthony. Haue you any examples, or argumentes to confirme your saying?

Theophil. Yea, I haue both. And as for examples, they are almost infinite, dayly hapning, and conuersant before our eyes. And as touching testimonies & argumēts, I haue that are most sure. First S. Augustine, amōg the sundry meanes of hurting, which he attributeth vnto Sorcerers, in the vii. treatise vpon S. Iohn, reciteth bindinges, whereof this binding is a kinde, of which we now speake. Moreouer ỳ which Virgil, prince of Poetes, and best learned of all the learned of his time, in the eight Ecloge prouueth the same. For this is ta-

ken

ken from dayly experiẽce which he sayth:

Knit collers three, & in three knots them,
Amaryllis fitte.

Knit Amaryllis, and say thus: I Venus
knots doe knit,

The same also is cõfirmed by the Canon, Si. Per. which is the last. xxxiij. j. question in the Decrée. And if Sorcerers can let & hinder the nourishing facultie of the soule, as Thomas Aquinas, in the. i. Sum. the. iij. quest. & iiij. article, largely disputeth, & proueth: by the same meanes also they may corrupt & hinder the engendring facultie.

Anthony. You driue me to that exigent, that I knowe not what to say, or whyther to turne my selfe.

Theophilus. What if I should also ad that, which will seeme much more meruelous, which notwithstãding S. Augustine and Apuleus doe credibly wryte, yet am I of opinion that it can not be so.

Anthony, What is that?

Theophil. Forsoth, that Sorcerers can chaunge men into other formes & shapes, y is to wit, into wolues, Beares, & Asses.

Anthony. I pray you doth S. Augustine wryte so?

Theophil. Yea truly Anthony, reade ỹ 17. & 18. Chapter of his worke De Ciuitate dei, where S. Augustine reporteth, that many both heathen men and Christians haue sayd, that they were so transtourmed, specially one Daniænetus, and Præstans, with many other moe.

Anthony. Surely that can not bée, that an euyl spirite or Diuell can chaunge our nature or being, as they call it. For this is ỹ only propertie and power of God, that as he hath created the natures of thinges, so is he able to chaunge them: which Satan cannot doe by any meanes, neither by himself, neither by his seruantes the Sorcerers.

Theophil. You say trueth, and so saint Augustine also writeth in another place. Howbeit they that say they were so transtourmed, they do but suppose that sometime they liued so, yet they are deceiued, and those be none other then false fansies and imaginations, which by meanes of some stronge illusion, or great sickneſſe, are imprinted in their myndes. But I do not likewise deny, but that Satan bring

geth

geth some into that persuasion, which that hée may bring to passe, hée bringeth a sléepe and blyndeth their outward senses, then bringeth hée into their imagination sundry fourmes of thinges, which he imprinteth so effectually within their troubled myndes and humoures, that they thinke themselues in déed to be at that present & to haue bin such things. So likewise, phisitiõs teach vs ý there are certẽ diseases of the bodie, wherein a man shall séeme to himself to be a Woulfe, an Hogge, an Ore, a Mule, likewise that they hée all made of glasse, or of Ware, & such other like thing. I haue also séene one that would affirme and sweare, that hée was a Cocke: wherefore the true and vndoubted cause of such illusions, and deceiptions of minde, which may be done by Sorcerers arte, dependeth vpon this, that the humours and temperament of the bodie being distempered, the parties themselues séeme after a sort to be chaunged, and alienated from themselues, by working of the Diuell, that they shall not know any other thinges that are represented vnto them: So that those that be so hered, doe easily persuade themselues that

they are such as they repoꝛte, which notwitstanding are but mere illusions of the Diuell.

Anthony. But Nabucadnezar king of Assyrians, was transformed into a bꝛute beast, and eate grasse the space of seuen yeares, as it is read in Daniel, the fourth chapter.

Theophil. So it is. But that is thus to be vnderstoode of Nabucadnezer, that we must not thinke that his humane nature was conuerted into the essencie oꝛ being of a bꝛute beast. But his conuersation was chaunged, and his mynde and affection, which was wont to be desirous of mãs company. Moꝛeouer that we must graunt that all this befell vnto him by the power of almightie God our creatour, and not by Satans meanes (by which onely Soꝛcerers doe woꝛke) to haue béene bꝛought to passe: Foꝛ God is able to take away oꝛ change the essẽcies oꝛ natures of thinges, but Satan is not able. Wheꝛefoꝛe those things which are repoꝛted, how some men are cõuerted into wolues, are to be iudged most false. Howbeit there be some ẏ affirme such thinges to be done among the

farre

farre Northerne people, nigh to the riuers Borysthenes, & Tanais. But wheras Varro wryteth, that there is a Lake in Arcadia, ouer which those that doe passe, become Wolues: I think it must thus be vnderstoode, ỹ by reason of the feare which men conceaue in passing ouer ỹ most perillous Lake, they thinke thẽselues to be wolues: otherwise I would say that all that history is but mære tryfles, and oulde wyues tales.

Anthony. Hitherto you haue sufficiẽtly declared ouer what kynd of thinges sorcerers haue power. Shew me also this one thing, why these wicked men are able to intoxicate & poyson good and godly Christian men, which thing most certen and dayly experience proueth to be true.

Theophil. The solution of this your demaunde is easy, frænde Anthony. First, God that is most iust, by that meanes doth punish the sinnes of his childrẽ. For those whom we terme godly & true Christians, they are many tymes not onely not without their infirmities and imperfections, but subiect also vnto grænous sinnes and offences, as Saint Iohn teacheth in the

first Epistle, the first Chapter, the ix. and x. verse. If wee say that wee haue no sinne, wee make God a lyar. Wherefore these are iustly by God punished, besides that by this kinde of crosse and affliction, God tryeth the patience of his chosen: For lyke as hee proued his seruaunt Iob by the iniuries of the most vngodly men the Caldes: so doth hee also proue his beloued people by the witchcraft and poysoning of Sorcerers, which redoundeth vnto the profit and commoditie of the faithfull. For as Saint Paule sayth to the Romans the fift Chapter, and third verse. Affliction bringeth patience, patience bringeth probation, probation bringeth hope, which neuer confoundeth, for the loue of God is sowen in our hartes through the holy Ghost. So that the godly ought patiently to abide these afflictions, so to submit themselues to God, and confirme themselues wholy vnto his will and pleasure.

Anthony. I stucke fast in the water, as the Prouerbe sayeth, and I made a doubt where was none, or which as I perceyue, is easily resolued. And since you haue aptly aunswered me vnto those three

poinctes which I demaunded: namely, what this worde Sortiarius signifieth, whither there be in deed any such, finally, ouer what kindes of thinges these Sorcerers haue power, and can exercise their artes: I beseech you Theophilus, that you will hereto adde the fourth poynte, and declare vnto mee after what manner sort & meanes they can intoxicate, and put in practize their poysons.

The fourth Chapter.

After what sort and meanes Sorcerers doe intoxicate, and poyson thinges.

Theophilus.

WHat Anthony, doe you thinke that I am so expert and conuersaunt in their art, that I can tell you all that belongeth therto? you remember what protestatiõ I made at the enteraunce & beginning of our discourse, that I neuer was acquainted with Satan

or any of these sorcerers, nor never minde to be: neither looke I for any prayse, for ỹ knowledge of these matters. Howbeit so farre as myne abilitie shall extend, I wyll satisfie your honest request. This therfore is that which you require of me, by what meanes Sorcerers doe worke, and infect thinges with their poyson: wherein I will answere that which is most true, that they doe all these thinges by meanes, instinct, and craft of the most miserable & wicked Satan the Diuell. For this much I dare affirme vnto you, that there is no sorcerer but he maketh a league & couenant with the Diuel, and voweth himselfe vnto him. In confirmation of which vowing, he receaueth in his body some note or marke made and imprinted by Satan in some parte, which he alwayes beareth aboute him, some vnder theyr eye liddes, others betwene their buttockes, some in the roofe of their mouth, and in other places where it may be hid & cõcealed from vs. Although some be of opinion, that all Sorcerers are not priuily pricked and marked by Satan, but those onely of whose constancie towardes him he standeth in doubt, and

those

those of whom he doubteth not, are left vnmarked: yet may I say thus more certenly and truely, that there is none of them vpon whom he hath not set some note or token of his power & prerogatiue ouer them: which to thintent the iudges and such as are set in authoritie of life and death, and to enquire of such matters, may the better perceiue, let them specially prouide, that when any of these shalbe conuented before them, to poulle and shaue them where occasion shall serue, al the body ouer, least haply the marke may lurke vnder the heare in any place. For they haue made a couenãt with Satan, & themselues for their part agayne haue made him such a promise. Satan in this wise: that they shall acknowledge and worship him for their God: and they on the other side, that Satan shall helpe and defend them. So according to couenaunt satan helpeth them, and according to theyr prayers so worketh and doth he for them: and they agayne obey his preceptes, and commaundementes.

Anthony. Yea, but forasmuch as Satan of his owne nature is a great lyer, yea the father of lyes, will he kepe touch and

fulfill

fulfill his promise, as you haue sayd?

Theoph. Satan is not alwayes a lyer, though he be alwayes a deceyuer. For oftentimes he speaketh truth, that he may deceyue those that heare him: and oftentimes he performeth his promise, bicause he will not seeme to be a deceyuer, but rather a teller of truthe. When Satan sayd of our Sauiour Christ, in Marke the. j. Chapter, the. xxiij. verse. Thou arte that holy one of God: He sayd true, and lyed not. But what was his mynde then? Forsothe that they whiche hearde that, should afterwarde be deceyued. And when he sayd as much of Paul and Sillas in the. xvj. chapter of Actes, the. xvij. verse, in these wordes, These men are the seruantes of the great God, whiche shewe vnto you the way of saluation: he sayd true, yet notwithstanding he was a deceyuer, and by that meanes he sought a way to deceyue men. So, when Satan kéepeth promise, & performeth those thinges which he hath couenãted with ỳ Sorcerers, he doth it to ỳ intent that afterward he may more easely & readely seduce thẽ, & also the more assurably binde and allye them vnto him.

Antho. Procéede then I pray you, & de-

clare the meanes whereby they do worke.

Theo. This is almost the maner of making their couenant. First Satã requireth of thẽ that they do wholly & fully renounce the true God, creator of al thinges, the lord of heauen & hell, & that hencefoꝛward they serue him, who there pꝛofesseth him selfe without dissimulation to be Satan, and that hereafter they depend at his becke and cõmaũdemẽt, seeking al their helpe of him. Which renouncing & denying of the true God, with the most abhominable foꝛswering of him, is the first step & entrance to make frendship & agræmẽt betwene these wicked men & Satan, and the first bargain of all this busines. Unto these in this detestable maner being receiued into seruice & slauery to Satã, he then geueth a marke either wt̃ his teeth oꝛ hand, & then willeth euery one to demaunde of him what they would haue him do foꝛ thẽ, teaching them the safest & pꝛiuiest wayes to reuenge thẽselues vpon those whõ they hate. Then geueth he pouders, rootes, & poysons vnto thẽ, ether by himselfe oꝛ by others ẏ are there in a redines, ẏ they may frely & safely intoxicate whõ they list. Then this vngracious & new seruãt of Satan, euery day afterward offreth some-

something of his goods to his patrone, some his dogge, some his hen, and some his cat. In which doing, there is a greater ratifying of their dæde, and deniall of the true God, then in their first contract. And to conclude, this is the summe of al their wickednesse. But Satan distrusting the constancie of his seruauntes, shortly after calleth them togither into a Diuelish Synagoge, and that he may also vnderstand of them howe well and diligently they haue fulfilled their office of intoxicating committed vnto them, & whō they haue slaine: wherefore they mæte togither in certen apointed places, not al of them togither, nor at once, but certen of them whom he pleaseth to call, so that he apointeth where they shall mæte, and at what houre of the day, or of the night: wherein they haue no surenes, nor certentie. For these mætinges are not wækely, nor monthly, nor yærely, but when and how often it shall sæme good to this their maister. And many times himself warneth them to mæte, sometimes hee apoynteth others to warne them in his stæde. But when he doth it himself, he appeareth vnto them in likenesse of a man, or

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in some other fourme whereby they may know him, in so much that it hapneth many tymes, that among a great company of men, the Sorcerer only knoweth Satan, that is present, when other do not know him, although they see another man, but who or what he is, they know not. But when he citeth them to appeare by any of his other disciples and Sorcerers, vnto which appearance both tyme and place is apointed, in which they must resort to their miserable meetinges, and impious Synagoges, which they call Satanicall Sabbathes: then do they meete. And if any chance to pretend, that the iourny is long, or themselues weake and feeble, and that they stand in feare and dread of men, hee answeareth them sufficiently to all their excusations. For he promiseth that himself wil conuay them thither, that are so weak that they cannot trauaile of themselues: which many tymes he doth by meanes of a staffe or rod, which he deliuereth vnto the, or promiseth to do it by force of a certen ointment which he will geue them: and sometimes he offreth them an horse to ride vpon. But if they be yet affraid, he sheweth

them

them a meanes how they shall goe and not be seene during all the time of the iorney, and come safely thither. In the ende he cutteth away all pretences and excuses of absence, and he sheweth thē these meanes, bicause he wouldе seeme to be more louing and carefull over them, thereby to make them more bounde and beholding vnto him. Thus whē they mēte together he appeareth visibly vnto them in sundrie fourmes, as the head & chiefe of that congregation. Sometime he talketh with them in shape of a man, sometime like a most filthy bucke goate, and sometime in other lickenesses. Then doe they all repeate the othe which they haue geuen vnto him, in acknowledging him to be their God, thē fal they to dauncing, wherin he leadeth the daunce, or els they hoppe and daunce merely about him, singing most filthy songes made in his prayse. Whiche beeing all finished, then he demaundeth agayne of them what they woulde require of him, and what poysons they lacke to intoxicate any man. And as any of them vttereth the cankred request of their poysoned stomack against any man: so doth he shew

them

them a meanes to reuenge. For vnto some he geueth poysons ready made, and others he teacheth howe to make and mingle new. Vnto others he geueth certayne tokens, and charecters, and wordes, or oyntments, by vertue whereof he promiseth them they shall foreknowe moste surely thinges to come, and bring to effect whatsoeuer they would worke. Finally, if in any thing they neede his presence and helpe, by couenant he promiseth to be present with them. So that the meanes whereby Sorcerers doe intoxicate, are partly manifest and starke poisons, whose ingredience, as they terme them, are deadly and mortiferous, and condemned by the learned Phisitions, for thinges that kil presently: partly they are without poison, that we or the Sorcerers themselues can vnderstande of, howbeit they mingle some with them: partly also they put no visible poyson to hurte into them, which is much more marueious thã any of ẏ other twayne aboue specified. Wherfore, if they haue mingled any of ẏ manifest & known poisons, they are sone perceiued of ẏ Phisitions, and are found to be suche, after that

they

they vnderstand by their cõfession of what stuffe they consist, and are made. And those which they geue, not themselues knowing what they bee, or of what thinges they bee compounded, notwithstanding they contineue in hurting. Lyke as although they seeme not to haue myngled any hurtfull poyson, yet cease they not to intoxicate, doing it either only with ỹ ayre or breath of their mouth, or else holding a certen rote within their teth which Satan deliuereth vnto them, which they chawe, & so do kill and destroy men with only talking with them. And whereas many tymes they intoxicate them whom they touch not, it may not séeme straunge vnto vs: For then the intoxication is done by Satan himself, priuily casting forth or blowing ỹ powder or rote vpon them, at the Sorcerers request: which Satan doth according to couenant, as I haue sayd, by reason wherof in certen thinges he is their seruant, and supplyeth vnto them his wicked and cruell attendaunce.

Anthony. Truely Theophilus, I was al in a quaking colde, when you tolde euen now those horrible and diuelish thinges,

So God helpe me, I trembled and shoke, they were so woundrous straunge. These then be Satans artes, whereby he bindeth the Sorcerers vnto him.

Theophil. They are so, Anthony.

Anthony. But I pray you sir, where haue you learned them?

Theophil. Out of their confessions almost infinite, and very like to be true, out of iudgements pronounced agaynst them innumerable, out of whiche a man may commonly gather them.

Anthony. Howbeit there be three points whiche in your former discourse seemed vnto me very absurde and impossible, which no man will graunt you lightly.

Theophil. What be they?

Anthony. First I agree with you in this, that Satan can appeare vnto men in the shape of a man, which if we should say can not be done: then must we denie the meeting and talking togither of Christe with the Diuell, whereof the Scripture maketh mention in the. iiii. of Mathew, where it is written, how Satan appeared visibly, and in the shape of a man, vnto Christ. Secondly, I wil easely graunt you

that Sorcerers can learne no good thing of Satan, but suche counsels and precepts as procede from a vile and naughtie disposition, suche as is, to reuenge himselfe, to intoxicate straungers, to slay men at vnwares, and to minister all these thinges priuelie, none knowing or witting of it. Some also there bee that reuenge them selues, eyther suche as hate their brothers, beeing the children of the Diuell, as sayth Saint John, the first of John, the thirde chapter, and tenth verse, as we are on the other side commaunded all by the expresse commaundement of God, to loue all men. Mathew the. v. chapter. xliiy. verse. Wherfore I suppose these two poyntes to be true.

Theophilus, Wherin then doe you disagree from me, Anthony?

Antho. Forsoth in these three thinges. First in this, that the Sorcerers say, and you likewise folowing the truthe of their confession doe affirme the same, that bodely and corporally they bee present in those assemblies which are called by Satan. Secondly, where you say that they bee caried by Satan vnto those places,

Third-

Thirdly, in that whiche you sayde laste, that they can intoxicate men without any mingling of poyson. For I can not perswade my selfe that any thing can possibly be by mere voyces, wordes, figures, or charecters, hurte, holpen, poysoned, or intoxicated.

Theophilus. I will answere you orderly to these three poyntes. And as touching the first: Doe you not thinke, Anthony, that Sorcerers doe mete togither, and be present in those their diuelishe conuenticles and Synagogues, notwithstanding that they vaunt themselues thereof? How I pray you then doe you thinke it is?

Anthony. Onely in cogitation of mind, and illusion of the Diuell, like as in our sleepe we thinke that we haue seene many thinges, and to haue beene in suche places where we neuer were: and many times that we haue talken with those that are very farre of from vs, yea perhaps more than two hundred miles. The like whereof happeneth to Sorcerers through crafte of the Diuel, who sundry times also deludeth vs in other matters, in so muche that oftentimes we thinke that we see,

touche, and feele thinges, whiche in deede we neither see, nor feele. And that you shal not thinke that I am of this opinion without sufficient reason, I haue many excellent learned and auncient men, of myne opinion. Throughout all the discourse of this question, you haue often commended Saint Augustine. But be in place where he intreateth of the chaunged shapes of men, as in the .xviii. booke de Ciuitate Dei, teacheth, howe thinges that are beleeued and supposed do so come to passe in deede, for as much as therein that power of the minde which is one of the chiefe fiue, and is termed the Phantasie, and resteth in the foremost part of the brayne, I meane the phantasie, is hurt and disturbed by Satans meanes, and the outwarde senses buried, and by him marueilously troubled. Why then should we not so thinke of the meeting and presence of Sorcerers? And if drunken men, when hote vapours ascende out of their stomackes into their brayne, suppose they see such thinges as be absent: and if the sickenesse of melancholie doe persuade many thinges to those that are sicke of that disease, whiche they neyther

doe see, nor are present: we may thinke and define that these thinges happen to Sorcerers by illusion of Satan, who is of greater force than any of the aboue named causes, to trouble the vertues and powers of the minde, and not to thinke that in deede such thinges be present, or that themselues be in place where they suppose. For Satan is able to hurt & binde the powers of the minde, and strength of the body, as Thomas Aquinas teacheth, and as before him S. Augustine in the. vii. booke of Genesis vpon the letter the. xi. Chapter hath written. Besides this, the same S. Augustine in a certayne Epistle of his vnto his familiar friend Nebridius, which is the. lxxii. in number, distinguisheth the three kinds of our fantastical sightes and appearances. The first kinde is of them whiche our fantasie or imagination conceaueth of thinges whiche we haue seene. The seconde kinde is of thinges whiche our fantasie it selfe hath founde out, the lyke whereof it neuer see, nor hearde of before. The thirde kynde is of thinges whyche our imagination conceaueth and deuiseth vppon

the wordes and reporte of other. And these toyes and imaginations of Sorcerers are of the second kinde, namely when our fantasie of herselfe deuiseth and imagineth many thinges. Which that I may more substantially confirme vnto you out of the same Authour, the same S. Augustine in the hundred and one Epistle to Euodius of straunge sightes, writeth, that when those sightes are so liuely and effectually representeth vnto vs, that we thinke verely wee haue seene them, for all that our soules doe not wander out of our bodies, neyther goe abroade in those places wherein wee thought our selues conuersaunt, but they remayne within our bodies, euen in the same moment wherein they beholde those thinges so euidently: so that it happeneth by meanes of the obiectes that we see them. In the meane season our bodely senses are asleepe within vs, so that they can by no meanes be awaked, while wee bee occupied in this sighte: whereby it happeneth, that afterwarde wee beeing awaked, suppose that wee talked, and dranke, and eate, and sawe

all

all those thinges. The reason is, because the liuely and effectuall fourme of all those thinges was representeed vnto our mynde, wherewith wee were then busied. And examples hereof are commonly to bee founde in the same Sainct Augustine. For in the hundred Epistle, he maketh mention of a certayne Phisition of Carthage, called Gennadius, who doubting whether after this life there were another to bee hoped for, sawe the companies of Aungels, and heard their singing so playnely in his sleepe, that hee thoughte hee was in heauen, whose body notwithstanding lay all the while in the bedde, and remayned in the Chamber, as hee him selfe afterwarde confessed. Likewise in the. xviij. booke De Ciuitate Dei, the. xviij. Chapter, hee telleth of another, who affirmed for a truth, that he conferred with a certen Platonicall Philosopher in his sleepe, concerning Platoes writinges, of whom hee learned the Authours meaning in a certayne place, whiche before he vnderstoode not. In the booke which is intituled, Vitæ Patrum, the life of ỳ Fathers, it is written

of a certayne father, who not in the night, nor in a dreame, but at midde day, and broade light, when he beheldе with his eyes his owne daughter, it seemed to him that he sawe a Cowe, whiche notwithstanding others, and especially Macharius, acknowledged and testified that it was a humane creature, and a Virgin. What Theophilus, haue not you your selfe somtime read in ỹ xvj. booke De Diebus Genialibus, whiche are written by Alexander Neopolitanus, the. xxi. Chapter, of a certeyne accused person, who thought that he wente downe to hell, whereof he reported to the Iudge moste euident testimonies? For he discouered and opened a certayne secrete of his, whiche was knowne to no man. What, in the xxvi. Canon of Bishop, the. v. question, whiche was copied forth of the Counsell of Aquilea, is it not there openly pronounced, that all these voyces and imaginations of Sorcerers are but vayne shewes, meere toyes, and illusions of the mynde, whyche Satan, chyefe workeman of suchs trumperie, representeth vnto them, theyr bodyes not-

withstandyng remayning styll in the same place: In conclusion, that I may at length shut vp all this place, these bee the wordes either of S. Augustine, or whosoeuer els was authour of that booke, which is intituled De spiritu & litera, where in ỹ 28. chapter he writeth thus. VVherefore they foretell certen thinges to come, and worke straunge wonders, whereby they allure and seduce men: By meanes whereof certen foolish women turning after Satan, being seduced by fantasies and illusions of Diuels, doo beleeue and professe, how in the night tyme they ryde abroade with Diana the Goddesse of the Pagans, or els with Herodias and Minerua, and other multitudes of women innumerable, and that they obey their commaundementes. For Satan himself, who transfigureth himself into an Aungell of light, when hee hath possessed the minde of any of those foolish women, and through their infidelitie brought them in subiection vnto him, immediately transfourmeth himself into similitudes and representations of sundry persons, and deluding the mynde in sleepe which he holdeth captiue, and representing vnto them some-

time mery thinges, ſometime ſad thinges, ſometime knowne perſons, ſometime vnknowne perſons, leadeth thē about through many ſtraunge places. And when only the vnbeleeuing ſpirite ſuffreth theſe thinges, ſuppoſing that they happen neither to the mynde alone, nor to the body alone, is therfore ouer foolish and groſſe, thinking that to happen to the body, which is but only done in ſpirite, ſeeing Ezechiel and the other prophetes, Iohn alſo the Euangeliſt, and the Apoſtles, ſaw viſions in the ſpirite, and not in the body. What may bee ſayd more firmely & plainly on my ſyde, Theophilus, and that is more repugnant & contrary to your opinion? wherein if you do ſufficiently ſatiſfie mee, I will yeld then vnto your iudgement, wherein you affirme that Sorcerers be bodely preſent at their aſſemblies.

Theophil. I deny not but that this matter hath bin in great controuerſie, Anthony, ſeeming vnto ſome altogither incredible: and I graunt you this alſo, that many thinges are by them reported which were neuer done, & that many times ỹ they are of opinion, but falſly, ỹ they be talking and conuerſaunt with thoſe, which are farre di-

ſtant from them. Al theſe thinges I graunt not vnwillingly. Howbeit I deny, that you can gather hereof, that which you conclude, that therefore they neuer be preſent at any aſſembly, or Synagoge. And therefore they which diffine ſo peremptorely, ỳ the bodies of the Sorcerers are at home, whileſt they thinke thẽſelues to be conuerſant in the midſt of ỳ flockes of their fellowes: truely they ſpeake ouer boldly, for why? experience it ſelf teacheth otherwiſe. Haue there not bin many ſeene, who being pricked forwarde wõ to much vain curioſitie of minde, haue gone vnto thoſe aſſẽblies, and were bodily preſẽt in thoſe places where ỳ ſorcerers haue met togither, frõ whẽce thei haue returned home paſſing weery of trauaile, their neighbours vnderſtãding of it, & ſeing it: It is told alſo of a certẽ mã in ỳ frõtiers of ỳ Ambarri, which at this preſent is called the Duchie of Niuerſe, who came thither being conſtrayned by his owne ploughman. Likewiſe report goeth in this our age, of another which dwelt in ỳ cuntrey of Poicters, who being wonderfully enamoured on a certẽ noble womã (who reſorted thither to ỳ aſſẽbly amõg thẽ, & was

her

her self a Sorceresse) came thither also to see her, and to speake with her. Moreouer, how could it come to passe, that the Sorcerers could note the places, know the persons againe by their faces, remember the number, the trees that growe nigh the hedges, riuers, and distinguish the houses: if we say that these were but vayne shewes and representations of mynde, and that in very deede they were not present at those meetinges: why should they depart out of their owne houses, and out of their townes late in the night to meete there? why should they be weary of their iourney, how should they returne personally and visibly from those places, vnlesse personally & presently they had bin there, & not by only dreaming or imagination of mynde? Thus Anthony the constant confessions of Sorcerers themselues, with other infinite testimonies are against you, & your opinion. But you will say, these be their boastinges, and doting dreames: Yea, but surely they be very daungerous dreames Anthony: For they confesse this when they are neare their death, and when they are condemned and lead to execution for that offence, and when they

bee

bée tormented, when such talke can helpe them no longer: Finally, it is thus in euery place. Moreouer, as the most godly Father Athanasius writeth in his booke of the Humanitie of Christ, the cogitations and thoughtes of our mynde, how stronge and déepe soeuer they bée, yet can they not cary our bodies from place to place, neither can they affect or touch those that bee absent. But sorcerers bodies are conueyed away: wherefore we must thinke that this chaunceth not alonly by cogitation of minde. And as concerning your arguments, I say, that they must be distinguished. There be certē thinges whereof they falsly vaunt, which can not possibly bee done by course of nature, which notwithstanding they affirme that they do them. These thinges happen vnto them through vaine illusion of mynd. But I beséech you, what cause, what reason, what course or order of nature, doth stop or hinder that they should not be there present: specially since corporally and visibly they returne from thence, that is to say, in very deed, and during al that time were absent from those places, in which they were before. For the same accused person,

wherof

whereof you made mencion erewhyle, which went downe vnto hell, was two dayes absent, and when hee was diligently sought for throughout all the prison, yet could he not be found: wherfore, such thinges as are repugnant to the natures of our bodies, if they say ỹ they do any such thing, they be false, and worthely to bee reputed mere illusions of the Diuell. Such as bee those whereof the counsell of Aquilea maketh mencio, as to ride in ỹ Mone, to talke with Herodias, wt Diana, & with Minerua, which are called the gods of ỹ Paganes: and to speake with a man that is dead, and to see any of them whom they cal the ix. worthies, that is to say, Hector, Achilles, Rouland & such lyke, wt many other lyke mere fantasies & vaine deuises of Satan, which by him are representeed vnto the eyes or myndes of men. Of this sort also are they which you haue allcaged both out of s. Augustine, and also out of the booke De spiritu et anima, which in deed cã not be so, bicause the accomplishing and trueth therof, plainly repugneth against the course of nature. But this which we affirme cõcerning the assembling & meeting togither of sorcerers,

and

and the maner of their cumming togither, what hath it in it contrary to the course of nature, or disagreeing from the force and essencie of our bodies? To conclude, they that do so certenly define, that in those extraordinary visions, and rauishinges, and traunces of the mynd, alwayes our bodies are altogither absent frō the sightes which we then beholde: truely they speake more boldly then the holy seruant and Apostle of Christ Saint Paule, who speaking of his owne rauishing, and taking vp (albeit, it was farre vnlyke to this kynde whereof wee now speake, for it was done by the hande and power of GOD, and not by Satan) in the second Epistle to the Corinthians, the xy. Chapter & third verse, sayeth thus: And I know the same man, (whether in the bodie, or out of the bodie, I can not tell, God knoweth) was taken vp into Paradise, and there heard vnspeakable wordes, which are not lawfull for a man to vtter. These as I suppose, Anthony, will satisfie your doubtes, and I hope, declare them sufficiently vnto you.

Anthony. Yea, ỹ bodies of such are foūd to

abide

abide & remayne in the selfsame chamber and bed, from which they must haue bin far distant, if they should personally & bodily haue met in an other place.

Theophil. You continue still in your opinō Anthony, which that I may playnly refute, I deny that which you say, & take vnto you for a graunted veritie: namely, that their true bodies were found to bee in the same chamber and bed, at what tyme they sayd ỹ they were away. There were rather certen counterfeit bodies placed in their steede by Satan, & representeth lykenesses: then the true bodies of the Sorcerers. Do you not remember I pray you, what Michol Dauids wife did, and what deuise she practized when she concealed the flight of her husband from her father Saule and his seruants, which sought to slay him? Haue you not read that which is written in the first of Samuel, the xix. chapter, how shee by craft and colourable meanes, but not by any Diuelish arte, nor after the maner of Sorcerers, in steed of Dauids bodie placed an image, laying pillowes vnder his head, and trimming him with garmentes so finely and cunningly, that they thought

surely Dauid was there, beholding the counterfeite so liuely set forthe before their eyes. So likewise Satan, to the intente hee maye keepe from vs the absence of his Pupilles, in steede of their true bodie, whiche is awaye, placeth there a false body, when wee chaunce to enquire. Whereby it commeth to passe, that many men suppose that Sorcerers are not bodely present at their assemblies, whiche themselues contende that they were at, and that because they perceyue and finde false and counterfeite bodies like vnto them layde in their Chambers, and beddes, by Satan, in stede of their true bodies: But surely they that iudge so, are very muche abused.

Anthony. I vnderstande what you say. But I pray you resolue me in that which I proposed secondly vnto you: for it seemeth vnto me impossible that Sorcerers should sometime be conueyed vnto those places by Satan, which neuertheless you haue auouched to be true.

Theophilus. Why? Doe not you thinke that to be true which is written of Christe, both in the. iiij. Chapter of Math.

the.viij.verse, and also the fourth Chapter of Luke, the ninth verse, how he was caried by Satan out of the desert vnto a pynacle of Hierusalem Temple?

Anthony. Yea it is very true. But that was done by the will of God. And all that matter was extraordinary.

Theophilus. I easely graunt you that. And so likewise I say, ý by the same wyll of God and his iust iudgement, it commeth to passe, that the Diuel can touch, cary, and conuey Sorcerers, that it may so appeare that they be altogether in his power. And if Satan durst touch so holy and vndefiled a body as Christes was, ouer which he could haue no power by reason of any sin: If he could take ý same Christ vp, & carry him in the Ayre, the saucie presumer will not be afrayd to handle & carry ý bodies of Sorcerers, knowing that before they haue geuen them selues vnto him, both body and soule. And if God haue geuen power vnto Satan ouer the soules of Sorcerers, to thintent they should be lead away from the fayth: he wyll much more geue him power ouer theyr bodies, to handle them, and cary them: For God will not so lone

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geue vnto Satan power ouer the soules of men, as ouer theyr bodies, which is confirmed by the example of Iob. Iob, the second Chapter, the first verse. Finally, Satan wyll not alwayes take vpon him the trauayle of carrying and recarrying Sorcerers, but onely at some tymes, and when he will take from them all excuses of not meeting together, at theyr assemblyes.

Anthony. We thinckes he should cast them into an horrible feare, when he toucheth, or handleth them.

Theophilus. You say trueth, if he appeared or met with them in his fourme of a Diuell, which doubtlesse is most horrible and dreadfull, but he appeareth vnto them in another shape, and similitude. For in respect that he is an euyll Angell, he cannot be seene. But like as when first he assayeth them and talketh with them, he doeth it in the resemblance of a man, or in some other tollerable and accustomed fourme: so likewise when he meaneth to carry thē, he transfigureth himselfe into ỹ lykenes of an horse, or a mule, or a bird, or some other liuing thing: Yea, sometime he caryeth thē

forth, and yet they see him not. For he geueth them a staffe, whiche they muste put betweene their legges, and at the saying of certen prayers in his name (which he teacheth and commaundeth them to doe) they thinke straight that the staffe carieth them thither as they would goe, and so he perswadeth them that they be borne by the staffe, while he himselfe dothe carrie them. For beeing of the nature of Aungels, yea the Prince of the ayre, as sayth S. Paule to the Ephesians, the. vj. chapter, and. xj. verse, it is no maruell if he doe that whiche we by no meanes can doe, and doe it also with more agilitie and quickneſſe than we can.

Anthony. I haue heard reporte of a certayne Abbot named Bruno, who in a minute of an houre was caried by the Diuell from Millayn to Rome: also of one Theophilus, of whom the like is reported. But what thinke you hereof, Theophilus, doe you suppose these examples to be true?

Theophilus. Whether the reporte which goeth on these twayne, be true, or not, I neither knowe, neither doe muche force; but I confirme my selfe in mine owne

owne opinion with this reason, that if Satan through Gods sufferaunce can hurte and slay our bodies, as is gathered out of the storie of Iob, and others: muche more by his sufferaunce can he lifte them vp, carrie them, handle them, and vse them in all poyntes, as a wolfe can a sheepe whiche he hath stolen. Neither must we therfore suppose that Satan is an horse, or a mule, or a beast, as he then appeareth vnto our eyes. But if, as S. Paule sayth, the.v, to the Corinthians, the.xi.chapter, and.xiiij. verse, he can transfourme him selfe into an Aungell of lighte, he can muche sooner, and with more facilitie put on the shape of these thinges, because hee can not so easely counterfeite the man of God, as he can resemble the shape of a Mule. Also Alexander Neopolitanus, whom while ere you commended for a substantiall witnesse, in the fourth booke, and xix. chapter of his worke De Diebus Genialibus, writeth of a certayne Monke called Thomas, commonly accompted a credible person, who was wõt to tel, that if it had hapned him to be much offended with any of his brother Monkes, & in that heate

of mynde had withdrawen himselfe into the desart, that then Satan would appeare vnto him in the lykenesse of a man, and would goe forth talking with him a great way, persuading him to do many thinges. And at length when they were come vnto a great streames side, in the same desart, he told how Satan would take him vp vpon his shoulders, & carry him ouer to the further side of the water. Whereby it appeareth that it is no new thing, if Satan doe cary any, to thintent to win them, or to binde them more firmely vnto him.

Anthony. But it seemeth scarse possible, that he can carry a man so sone, specially the place being so farre distant, where as they say they doe mete.

Theophil. I haue tolde you before what is playnly wrytten of Christe in the. iiij. of Luke, the fift verse, that he was in a moment brought by Satan to Ierusalem, and al the kingdomes in the world shewen vnto him. Wherefore, Anthony, I see no cause at all why you should so long doubt of this matter, since the celeritie & quick-

nesse

nesse of this carryar Satan, is so great, and his power and force in worke ing so nimble: For none of all those thinges can let him, which hinder vs whē we make spēd about any thing. Neither is it so harde or paynefull to him to pearce the ayer when he runneth, as it is vnto vs. For he is of a most fine and subtile nature, after the maner of Angels, and not of a bodily substance, for that he is a spirit. And therefore Saint Augustine in his booke, De Diuinatione Dæmonum, the third Chapter, wryteth of him, that hée surpasseth the most swiftest men in runninge, or any other beast, yea the birdes themselues. Whose opinion Thomas Aquinas folowing, in the Summe of quest. C.x. the third question wryteth, that these grosse bodies doe geue place vnto Satan, through which therefore he conueyeth himself with more expedition, bicause they shall not lette or hinder him. And that you may bée no longer in doubt of this matter, Anthony, nor daryable in your mynde, I wyl bring forth vnto you also, both sayinges, and examples of prophane wryters, that you may not suppose ý this hath bēn of later times

receyued and beléeued only of Christians. For is there any thing, I pray you, more notorious in al histories of the Romanes, than the sodayne taking away of Romulus, first authour and founder of the Citie of Rome? Who in sight of many witnesses was taken away by Satan, for the horrible deuinations, superstitions, thefftes, and stealing of women, whiche he had instituted and commaunded. And albeit others write otherwise of his death, yet Plutarche an author of great credite, and amongest all Greeke and Latin writers euer accompted the moste diligent and truthest, reporteth thus of him: namely, that for a truthe vppon a day he was by Satan taken vp into the ayre, and carried away, all the people of Rome béeing present, and beholding it. Which that it was done by Satan, the sundry circumstances of the matter, whiche by him are there recited, doe sufficiently declare. For before this was done, there arose a great storme and tempest in the ayre, with darkneſſe as it had béene nighte, and also horrible thunder, in so muche that all the people which was assembled, béeing ama-

zed

zed in these terrible accidences, most fearfully ran thence away: which is a most euident example of the carrying away of a mans bodie by Satan, which that it may be done, the same Plutarch setteth forth and confirmeth by two examples, namely by Aristeus Proconesiensis, and Cleomedes Astipaleensis. For Aristeus was taken away by a Diuell out of a fullers shoppe, and in a moment caried into a citie in Italy called Crotona, standing in Calabria, where hee talked with many men. And Cleomedes, being of bodie as huge & bigge as a Giaunt, and a fierce man, who hauing miserably & cruelly slaine certen children, and being therfore narrowly and diligently pursued after by their fathers, was driuen to such extremitie, that with much a do he shut himself vp in a cheast, which cheast being founde and broken vp by the angry fathers of the children, notwithstanding Cleomedes was not found there: for hee was immediately caried away from thence by a diuel. I would here bring forth the carying away of Alexander, surnamed Sextus, Pope of Rome, which is in euery mans mouth, and is constantly reported to

haue

haue bin done by Satã. But I am afeard leaſt you ſhould thinke that I do it in hatred of the Popes, vnto whõ truely I beare little good will: wherefore, vpon all theſe thinges it may be concluded, that it is an eaſie matter vnto Satan, who is of his owne nature an Angell, to take vp our bodies and to carry them elſwhere, and that in a moment. In confirmation whereof, I can recite vnto you that which is written in the ſtory of Suſan, the xxxvi. verſe, of Habacuc: for it is written there, how hee was carried in a moment fourth of Iudęa, into Babilon by an Angel. But I ſuppoſe now that you are wholy become of mine opiniõ.

Anthony. In deed Theophilus, you haue brought my minde now ſomething in ſuſpenſe, but you haue not yet throughly perſuaded mee, which you ſhall do, if you will alſo ſatiſfie this my laſt demaund. Tel mee I pray you, if it bee true which you haue ſayd, why Satã willeth thẽ whom he will carry to vſe certen oyntmentes and oyles, when there is no need of them?

Theoph. I perceiue you are an earneſt defender of your opinion, ſince you ſtick thus vpon euery queſtiõ: howbeit, I wil declare

vnto

vnto you that which you require. And first, you must not think ỹ Satã willeth all sorcerers to vse those ointments. For he commaundeth but certen of thẽ to do that, whõ he perceiueth to be either fearfull to venture, or more deintie then ỹ they can abide his horrible touching of thẽ, like as are women, and certẽ men also. For by those confections wherewith he willeth them to bee oynted, he benũmeth their senses, that they shall feele no payne while they are carried, or stand in horrour of his handes, or of his bearing of them. For those oyntmentes or oyles, are of no effect, nor any thing appertayning to ỹ mouing of thẽ or to their iourney, but he commaundeth it to be done, eyther by ỹ meanes to detayne or keepe them from thinking how he handleth them: or surely if they auayle any thing, they auaile in this respect, ỹ by meanes therof the bodily senses are layd a sleepe, and in ỹ meane while Satan him self carrieth them. Howbeit, Satan also therin shooteth at another marke, namely to imitate and falsly to cõterfeit the holy sacraments of ỹ church, ordeined by god, wherby the miserable sorcerers may learne & accustome themselues

to

to trust in him, and wonder at him, and worship him in respect of his great power, when as in deed it is he that caryeth them, and beareth them on his shoulders whither as they should goe.

Anthony. But let him that list Theophilus, get him such a seruant, for my part surely I refuse him, and with all my hart I renounce him.

Theophil. And so do I also, Anthony, but are you persuaded in that which I haue tolde you?

Anthony. Almost truely. But I pray you answere mee to my third obiection, and this doubt, which troubleth my mynde.

Theophil. What is that?

Anthony. It seemeth vnto mée, that Sorcerers can not intoxicate any, vnlesse they cast in, & minister poyson vnto them. For it seemeth vnto mee incredible that they cã hurt only by meere enchaũtments, figures, wordes, hallowinges, cursinges, or characters, vnlesse they mingle poison therwith. But if Satan geue them the poyson which they mingle, or teach them how to mingle it: then do I not doubt but that they may easily intoxicate. And I do not deny,

but

but that Satan is passing skilfull in such kinde of witchcraft and Sorcery. For hee knoweth excellent well the nature and properties of all thinges created, which S. Augustine witnesseth in the third booke De Diuinatione Dæmonum. But surely I can not persuade my self, that hee can intoricate or hurt any man without poyson, powder, or rote. For as for wordes, numbers, figures, a certen fourme of wordes, with certen peculiar mumblinges of prayers in prescribed order of wordes, with charecters: were not deuised to inuenim men, but plainly vnto other maner purposes, lyke as father Irenæus plainly prooueth in the second booke, the xl. & xliij. chapters, which vaine opinion of some, not only that good Christian father, but also Aristotle an Ethnick writer, in some place laugheth at, much lesse ought wee Christians allow it. Moreouer, this matter is ruled ouer by most certen demonstrations of naturall Philosophie, namely that there can no action be done without a meane comming betweene, and applied to the extreame and outwarde partes of the thing suffering. As for example, If you shoue mee, your hande

toucheth

toucheth me: when I ware warme against the fyre, first the fyre warmeth the ayre, then the ayre warmeth mee, which commeth not to passe, that any meane cõmeth betweene, when there is any intorication or inchaunting committed by wordes, or charecters, or figures, or any fourme or order of wordes. And therefore Pliny, a writer well seene in all kinde of learning, in the xxviij. booke & ij. chapter, of the history of nature, plainly denieth with mee, that there can no such thing be done.

Theophil. You seeme vnto mee Anthony, to be now a great deale better learned then before, in the beginning of our communicatiõ, where you made mencion only of your knowledge which you gathered out of ẏ grammer schole: but now you declare your self to be a profound natural Philosopher, by reasõ wherof I haue ẏ harder conflict wᵭ you, yet will I answere vnto your question: will you deny ẏ Anthony which is written in ẏ 58. Psalme, ẏ v. & vi verse, of the Serpent, which is thus expressed.

In them the poyson and the breath,
of Serpentes doo appeare:

Yea

Yea like the Adder that is deafe,
and faſt doth ſtoppe her eare.
Bicauſe shee wil not heare the voice,
of one that charmeth well:
No, though he were the chief of choice,
and did therin excell.

Anthony. No not ſo.

Theophil. Then can you not deny but that Magitians and Sorcerers do worke their feates, & do hurt by ſoundes, wordes, and enchauntmentes.

Anthony. But they can not do ſo, but by ſome meane.

Theophil. That is true which you ſay. For there commeth betweene ſome meane and middle, apt & agreeable to the execution of theſe bewitchinges, which meane is only knowne vnto Satan, not vnto vs, nor vnto the Sorcerers themſelues. So that in the end, Satan bringeth ý to paſſe which I prooue vnto you, either by mingling poiſō, or ſome otherway, wonderful, & not able to be perceiued by vs, whatſoeuer it is, which vnto vs ſemeth to be wrought only bi thoſe figures, fourmes of words, and charecters.

Anthony After what ſort is it done ſo,

I pray

I pray you?

Theophil. First by vertue of their league and couenant, Satan commeth vnto them when they coniure and call him, accomplishing their requestes, & performing whatsoeuer hee promised should be done, by vertue and force of those figures, wordes, or charecters, to the end hee may seeme true and mightie, and to beare them in hand that the thinges which he hath shewed them are of great power and effect: By which meanes, he both maketh these vayne people more beholding vnto him, and enforceth them to worship him with more deuotion. And thus hee manifestly transporteth vnto creatures, the office and duetie of the maiestie and power of God, whereby men may more willingly forsake God, and amazedly cleaue vnto creatures, that is to say, become perfect Idolaters. Moreouer hee endeuoreth by this meanes, after the maner of an Ape, to counterfeit and imitate the true sacramentes which God hath geuen to his church, and to bring them in contempt, and to make his counterfeites match vnto them, finally, hee turneth the force & effect of the thinges which

are signified, vnto the signes which do signifie them.

Anthony. These thinges then are not wrought by wordes alone, or by certen fourmes of Characters only, but by mediation of certen poysons priuely and secretly vsed by Satan him self, after an vnknowne maner, which he hath not taught the Sorcerers.

Theophil. You say well Anthony: For there is in Satan great craft and cunning to couer his wickednesse, & mischief, wherfore the couenant which hee maketh with them, seemeth vnto me to be like the bargaine which two theeues make, when they goe forth into ỹ woodes to thintent to rob, for that they may the better hide thẽselues, and the more easily and warely lay wayte for such as trauaile by the way. Thus do they, and thus agree they, that one of them shall euermore be seene in the way, the other lye hid in the woodes, who notwithstanding at a certen whistle, & watchword, whereupon they haue agreed, starteth forth and murthereth the traueiler, howbeit the other his fellowe who is also priuie of the fact, for ỹ most part, neither seeth, ne know-

eth with what weapon the other doth the
dæde. The same also may be declared vn-
to you by another example. Noble men
which beare any great hatred or malice a-
gainst other, are wont to retaine bold and
desperate Ruffians into seruice, and to
haue them alwayes attending vpon them,
vnto whom when they shall geue a signe
by some priuie meanes, which none know
but themselues, then do they sodeinly flye
vpon those whom their Maister and Lord
is fallen out withall, yea many tymes
though their Maisters be absent, or not see-
ing them, who notwithstanding willed thē
to do so. In like maner, at the signes and
tokens appointed, Satan is immediately
present, fulfilling whatsoeuer the Sorce-
rers will him to do, that he may alwayes
haue thē more & more obedient vnto him.
Yea, I wil moreouer say thus much, ỳ these
figures, & charecters are of themselues but
meere toyes, & colourable trifles to bleare
mens eyes, which being layd before thē by
their most wicked schoolemaister, do kēpe
vnto him those his wretched schollars, who
seeke for no other, nor truer cause of that e-
uent, although in dēd they be of no force to

bring

bring the thing to effect which they goe about, neither do the Sorcerers vnderstand how much they do auaile. But like as certen iuglers which would seeme to do many straunge feates in the midst of a circle or ring of people, by sundry gestures & casting of the handes, and with much babling and prittle prattle of wordes, do fil & weery the eares and eyes of the lokers on, that they shall not perceiue how in ỳ place of one little bal, they lay down three or foure, which they kept covertly betweene their fingers, (which notwithstãding is all done by nimblenes of their handes:) so likewise Satan representeth these vaine, and friuolous colours & shewes of figures, & wordes, vnto the eyes of his accomplises, whom hee is willing to keepe from the diligent inquiry of suche matters ỳ, being amoued with the only, they may be stayed vnto him, and not searche with any greater care or diligence what should bee the grounde and cause of the matter: which notwithstanding are of no suche kynde or nature of causes as may bring forthe any such effect.

Anthony. Tell me then Theophilus, by what meanes worketh Satã in dæd, whilest he would sæme to worke by enchauntmentes, or superstitious describing of Charecters, or certen fourmes of prayers.

Theophil. I am about to dw so. And to begin with all, I am certen and well assured of this, that Satan can dw nothing but by naturall meanes, and causes. For whatsoever hee doth eyther by him self, or by his ỹ Magicians & Sorcerers: it is altogither eyther illusion of their myndes and eyes, or only the true effect of naturall causes. As for any other thing, or that is of more force, hee can not doe it.

Anthony. Can hee not also worke miracles, as Saint Paule sayeth in the second to the Thessalonians, the second chapter the ix. verse. And Saint Iohn in the reuelation the sixtene Chapter, and fourtenth verse.

Theophilus. What call you a miracle, Anthony?

Anthony. I call a miracle, a certaine worke which is done in a natural body, cõtrary

trary to the naturall course and disposition thereof created by God. As for example: when iron swimmeth vpon the water, as is reported in the story of Elias in the second booke of kinges, the vi. Chapter and vj. verse, when a stone sitteth vpon the water, when water is truely turned into wine, when the dead are vnfeynedly restored vnto lyfe.

Theophil. Truely you haue properly defined a miracle. For as Saint Augustine writeth, ý must only be called a miracle, which surmounteth the power of all thinges created, neither can be wrought by them. So that a miracle is only the worke of Gods power, being most worthely and properly to be tearmed by that name. But Saint Paule, and the Reuelation in those places which you haue commended, vse not this worde so strictly and precisely, but rather more at large, for any kinde of worke which may séeme straunge and meruelous vnto men, although it procéede from naturall meanes and causes. So that this worde Miracle, is oftentymes vsed for that which may more

ꝛightly bée called a wonder. Foꝛ as touching a Miracle, Satan truely is able to woꝛke none, as you haue moſt pꝛoperly deſcribed a Miracle.

Anthony. Is there then any diuerſitie betweene a wonder and a Miracle?

Theoph. Yea very large, whether you haue reſpect to the name, oꝛ to ẏ thing. And as touching ẏ woꝛd Mirū a wonder, which is alſo called of Grecias σημεῖον & θαῦμα, is one thing: & Miraculū, a Miracle, called alſo θέραϛ, another. S. Auguſtine ſo diſtinguiſheth theſe woꝛds, in ẏ third booke De Trinitate. So ẏ a wonder is a woꝛke which is not vulgare oꝛ cõmon, yet ẏ is wꝛought by naturall cauſes: Howbeit they be many times vnknowne vnto vs, oꝛ known to fewe only, oꝛ elſe are done by ſuch meanes as we men cãnot vſe, oꝛ are not wont, oꝛ haue not lerned to doo in ẏ ſame oꝛ ẏ like matter. As foꝛ example ſake: when ẏ great & cunning woꝛkman, & alſo famous Philoſopher Archytas Tarentinus, ſhewed openly to ẏ people a doue of wood which flue in the ayꝛe, it was a wonderful thing, but it was no miracle. Foꝛ this motion was cauſed in the

woodden

wodden body, through certen equallitie of weight, & by meanes of certē lines & workmanship, and by so neare & narrow ioyning of them, ý one drew forward another: so all that worke was but naturall. Likewise when the same Archytas caused, as it is written by Plutarch in the life of Mercellus, ý whileſt Syracuſe in Sicilia was beſeeged, one lad drew after him & plucked on land by an hoke a ship, for burthen of monſtrous weight and bignes: it was a wonderfull peece of worke, but no miracle. For it was done by naturall meanes & by deuiſes of rowles, and turning wormes gathered out of the Mathematical rules. So likewiſe, learned Phiſitions worke many wonders, and ſo do handicraftes men, but no miracles. Therefore as touching wonders, that bee ſo called, Satan can eaſily and wᵗ small traueile worke many, & thoſe far more excellēt thē we men cā, in reſpect ý his ſtrēgth & wit is much better thē ours: yet for all this, he can worke no miracles.

Anthony. Why ſo?

Theophil. For ſundry cauſes, & chiefly for three. And firſt in reſpect of the excellencie of his nature aboue ours. For

hée is of an Angelicall and Spirituall nature, and wee are earthly and carnall, by reason whereof hee can dw many thinges which we can not. Secondly, for his mooving, and the great quicknes of dwing his actions. For in a moment he can come so long a iourney: as wee that are heauy and slowe, can not dw the like in six dayes. So that in a minute hee can passe from one place to another, be it neuer so far a sunder, for ẏ ayre doth not stay nor let him. Thirdly, for his manifold skil in the natures of thinges, and longe erperience which hée hath gotten, to whose if ours were compared, it is but ignorance: whereby it commeth to passe, that hee hath the knowledge, and can worke in such sort, as we are not able to attaine to the lyke.

Anthony. How chaunceth it then, that as you say, Satan can worke no miracles?

Theophilus. Fyrst, bicause that in working of miracles it behoueth to destroy & take away the nature from thinges which God hath geuen them, which Satan can not dw: for it belongeth to god only, ẏ as hee can create and make the nature

of

of thinges: so can he also ouerthrow, and destroy it. Secondly, that in a miracle it is nedefull to geue vnto the thing, new vertues and properties, which he can by no meanes doe. For the true God is onely authour and creatour of the properties which are in thinges. Thirdly, that a true miracle is such a worke which surpasseth the vertue and power of all thinges created, be they neuer so excellent. Wherefore Saint Peter the Apostle, in the third of the Actes, the. xv. verse, when he had healed the lame man, and had wrought a true miracle, sayde thus: Yee men of Israëll, vvhy doe you wonder at this, or vvhy doe you looke vpon vs so earnestly, as though vve had vvrought it by our owne power or godlynesse, that this man should vvalke? The God of Abraham, the God of Isaac. &c. By which wordes it is signified, as you see, that the power to worke miracles, is proper vnto God onely.

Anthony. But the blessed Angels, Apostles, and many other holy men, haue wrought miracles.

Theoph. Truely they haue wrought miracles, by the working of God in them.

For the power which worketh them, is in God onely, and in him onely resident, and neuer transported to any creature, for as it is written in Esay, God will neuer geue away his peculiar glory, to another. Wherefore, they whom you haue last recyted, God Angells, Apostles, Prophets, and holy men, in working of those miracles which they are reported to haue done, were onely gods instruments in working of them, & that mere passiue, not actiue, as they terme them: and yet notwithstanding it followeth not, that if God vsed the ministrie of those his seruauntes, he doth also vse Satan likewyse, woorking miracles by him also. For God of his iustice wyll not communicate his glory in such measure vnto Satan and Diuells, as hee geueth it vnto the blessed Angells, and holy men: Which is euidently confirmed by this onely example, in as much as Moses and Aaron, the seruauntes of God, wrought true miracles, which Pharaos Magicians, although they were scholars very well practized in the artes of Satan, and his most excellent mynisters, could neuer doe the lyke, acknowledging the

true

true effect thereof to be wrought by the finger of God onely, and confessing that the thinges which they did, farre surmounted the course of nature, as it is wrytten in the eight Chapter of Exodus, the eighteenth verse. And the cause of this diuersitie betweene Satan and the true seruauntes of God, and the diuersitie of his counsell and prouidence, is this, in that Satan in working of miracles, seeketh not the glory of God: but the good Angells, and holy men, haue onely regarde and respect to that. So that many tymes these men are the instrumentes of God, but he neuer is. And although this bee true, that Satan of himselfe can doe nothing, but how much, and when it pleaseth God to geue him leaue: so lykewise neither can hee destroy nor chaunge the order of thinges determyned by God, neither hath God geuen him such power, neither that he may worke by any other thinges then naturall, although sometymes they be hid from vs, finally he enforceth them with such celeritie, that the whole worke seemeth vnto vs to be a miracle. For he quickly gathereth ý meanes

and

and causes whereby he worketh. As for example, he some gathereth cloudes together, to cause rayne: he some driueth together & thickneth the Ayre, that thereby he may representent vnto our sight some shape, or thickened visible body: and in a momẽt he can compound poysons to do hurt withall, & immediatly he can resemble, or driue away whatsoeuer is of him required, or demaũded. Moreouer, he worketh all these thinges with such swiftnes, that the expedition thereof seemeth straunge vnto vs, which notwithstanding he worketh al by naturall causes. Wherefore, as I haue sayde before, figures, drawing of lines and circles, noyses, enchauntments, breefly, superstitious mumbling of certen prayers, are not the causes of such thinges as the Sorcerers doe worke, but rather pleadges and tokens onely of Satans promises vnto them. So then Satan himselfe worketh those thinges, which they thinke thẽ selues to haue done, by vertue of those meanes. For he hath instituted these tokens, which he will not haue seme either vnprofitable, either impossible, or friuolous. Wherfore all those thinges are done by meanes

of

of Satan onely. Wherein the opinion of Saint Jerome onely, who doubteth thereof, ought not to moue vs. For he wauereth therein, and John Chrisostome is flatly against him, in his homilies vpon the Epistle of Saint Paule to the Galathians, the iii. Chapter, and seconde verse, and others also of no lesse aucthoritie. And among later wryters, what Peter Martyr, an excellent well learned Deuine, wryteth vpon the. xxviij. Chapter, of the first booke of Samuel, all men doe well knowe. Wherefore to conclude in fewe wordes, Satan worketh all those thinges vpon couenaũt. By the same meanes it commeth to passe, that Sorcerers doe coniure & exorcize, as they call it, the Diuell: or call him forth, or call him vp, or speake with him face to face, hauing apointed and agreed vppon such couenauntes, that at sometimes he should appeare, and at other tymes depart away. After this maner, Numa Pompilius the seconde king of the Romanes, a great Magician & Sorcerer, if euer there were any, communed and talked oftentymes wt Diuells, as Plutarch, a graue authour, wryteth in his lyfe. And now Anthony,

that

that I haue answered vnto your three questions, what remayneth there more?

Anthony. I aske you this question, whether all the poysons which Sorcerers doe vse, be mortall, and bring men into perill of death?

Theophilus. Why would you learne this of mee, which they themselues doe not knowe? God onely knoweth that, in whose hande lyeth our death and lyfe, not in the power of the Sorcerer, no not of the Diuell him selfe, as it is written in the eight Chapter, and ninth Verse, of Ecclesiasticus. For the mynde and desyer of the Sorcerer is varyable in that point: many times to doe hurt, onely for a tyme, they caste theyr poysons vppon men, and oftentymes theyr poysons bee mortall and deadly. And therefore when they bee threatned, they seeke meanes to vndoe and take away theyr poysons from those whome they haue bewitched and poysoned, and therein they requyre healpe of the Diuell, howbeit

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howbeit sometimes they cannot vndoe it, whatsoeuer they attempt, forasmuch as God hath otherwyse determined of vs. For he hath appointed the tearme of our lyfe, which we can not passe, as it is written in Job, the fouretenth Chapter, and fift verse.

Anthony. Ouer and besides this, Theophilus, after they bee come into the Iudges handes, and caste into Prison, can they then vse those their poysons, and doe any harme?

Theophilus. If I shall saye what I thinke, I wyll aunswere, that they can, if so bee they haue any conference with theyr maister Satan. But if you aske mee what the common people think thereof: surely, that they can not. So that if they can by anye meanes, freely and commodiously come by those theyr Diuelliche poysons, and conferre wyth Satan, as otherwyse they myght if they were at home: I suppose they can intoxicate & poyson men when they are in

prison.

prison. Neither doeth the iudges authoritie of it selfe, nor the place, bring any impediment thereto. For proofe of which myne opinion, I may bring this, in that Satan himselfe hath strangled many sorcerers in prison, or beaten them to death with his fistes, and also when they haue bene condemned by the Iudges, and layed vp fast in prison, he hath brought them to death, and hanging: Whereof I could recite vnto you almost infinite examples. Howbeit it seemeth vnto me, that Sorcerers when they be in prison can not intoxicate, for two causes. The first is, for that they cannot commodiously come by their poysons, when they be in prison. The seconde, for that they dare not confer boldly with Satan their instructer, and master, for they feare that they are watched: besides, they are bounde and tyed, and they cannot haue their poysons, but they must haue a witnesse thereof, that is, the kæper of the prison, to prie and sæ what they doe. And that is the thing that they feare most, that they may not be espied of the iudges. So that for the most part sorcerers whyle they be in prison, hurt no body. Wherfore,

wise

wise and diligent Iudges haue herein a speciall regarde, to come vpon them sodainly, before they be loked for, to search and try them. Finally, Sorcerers are affearde to vse theyr poysons when they be bounde and in hould, least they should be convicted thereof, which might be easely done. For Sorcerers are a most fearful and cowardly kinde of people, hauing renounced God, wherefore they be wary, and loke very circumspectly to themselues.

Anthony. Verely, Theophilus, you haue brought mee wholy into your opinion. Wherefore now I beleue that there be sorcerers, and that they can intoricate, and worke those infinite mischefes, which you haue recited. But now in the ende, I pray you declare vnto mee, what punishment these wicked and false men to God, deserue to haue?

A Dialogue

The. v. Chapter.

VVhat punishment Sorcerers deserue to haue.

Theophilus.

IT is not my duetie, Anthony, to make or set foorth Lawes, which Kinges and Princes in euery Cytie may doe onely. Moreouer, the trade and custome of men haue so preuayled now a dayes, that the punishmentes for wickednesse, are almost nowe all at wyll and pleasure. This much therefore I can aunswere you, that Sorcerers are worthy of the common and open hatred of all men, of what sort soeuer they bee, in that they be the open enemies of mankinde, and of God that created them. For they be most wicked runnagates from the fayth, false forswearers of Gods power, traytours to the maiestie of God, most vile starters a side, most foully vnfaythfull to God, most filthie drudges to the

Diuell:

Diuell: finally, moſt horrible diuelliſhe witches, and deceauers. Wherefore the Magiſtrate may very well puniſhe the Sorcerer, both as a witch, and as a runnagate from the fayth, bicauſe both he hath forſaken GOD his creatour, and openly gone into the fælde and taken part with Satan. Whereby it commeth to paſſe, that by the Lawe of God, a Sorcerer is condemned to dye, Deut. the eightenth Chapter, and tenth verſe: and in another place, Sorcery is accompted among the greateſt and moſt græuous crimes, the firſt of Samuel, the fiftenth Chapter, and xxb. verſe. Likewiſe the holy Eccleſiaſticall counſells of Fathers, doe deteſt and condemne them, as in the.lx.lxj. and.lxbj. article, the firſt, ſecond, and third queſtion, of the ſeconde counſell of Conſtantinople, which are prouiſions in the Canon Lawe. And by the Ciuile Lawe of the Romaines, ſuche kynde of people were moſt græuouſly puniſhed. For in the Lawe called Lex Iulia, concerninge witches, that office was made death. But Leo the Emperour not being therewith

ſatiſfied, in his authentike Nouel, in the lxb. conſtitution, hath there prouided a-gainſt them a more grœuous puniſhment. Finally, there was neuer yet any man of auncient or late tymes, being of any good minde and perſwaſion, which confeſſed not, that theſe were the worſt men that lyued, and therefore iudged them worthy of moſt ſeuere puniſhment.

Anthony. I maruell therefore, that at this preſent there be ſome Iudges ſo parciall, or rather vnfrendly to all mankynde, that they be affeard, or rather wil not ryd away out of the worlde, ſuch horrible cruell beaſtes, as Sorcerers bee, and puniſh them when they come into theyr handes.

Theophilus. Surely I maruell alſo thereat, Anthony, for they declare by this fondeneſſe of theyr owne mynde, howe much they contemne God, and are great and manyfeſt deſpiſers of his honour and glory, whoſe mortall and ſworne enemies when they haue founde, and taken: yet do they let them goe, and ſuffer them to liue. But what remayneth there, Anthony,

which

which you would more know of me?

The. vj. Chapter.

VVhether it be lawfull for a Christian to vse the helpe of Sorcerers, in sicknesses, or other affaires.

Anthony.

WHether a Christian with safe conscience & his duety towardes God, may vse their helpe in curing a disease, either which they themselues or some of their fellowes haue caused, or the cure whereof they professe themselues to know. Finally, whether we may lawfully vse theyr ayde, to doe vs good, either in our publique or priuate affayres, as in time of warre.

Theophilus. Now in the ende, An-

 thony,

thony, you haue drawne mée farther wide, then I purposed to wade at the beginning: But forasmuch as I am entred into this argument, and you, to whom I may deny nothing, require the same, I will declare willingly.

And first, all mens opinions in this béehalfe, were not a lyke, nor yet the lawes them selues. For some haue brought in this damnable distinction, saying, that of Sorcerers, some bée good, and some be cuyll. And as for the lawes they doe not all agrée, amonge which neuertheless, the Lawe of GOD hath bëene alwayes one, and agréeinge with it selfe. For it condemneth, and punisheth them euery where. Thow shalt not, sayth the Lawe, suffer a wytch to liue. Exodus the two and twentieth Chapter, and eighteenth Verse. There are extant also many positiue Lawes of men, and those many tymes repugnant one to another. For so longe as Kinges, and those that were in authoritie, worshipped Idoles, they vsed the ayde and helpe of Magicians and Sorcerers, without making doubt or daunger of the matter: whose example,

the

the subiectes commonly following, had those men, although they were impure and vngodly, in great honour and estimation, dayly resorting vnto them, which order is also at this day frequented among barbarous and Idolatrous nations, such as be they that dwell farre towarde the North and East partes of the worlde, and in the kingdome called Cambalu, where the great Chane, and kinge of Tartarians dwelleth. Through the whole Empire also of Persia, the artes and practizes of such men are well allowed, and frequented. And in foretime it hath bẽn accompted among the Ethnickes for a great commendation of learning, if any had bẽn named to be skilfull in Magicke. And among the Egiptians doubtlesse it was highly commended, as it appeareth in the scripture, in the third Chapter of Exod. At Rome also, certen Emperours gaue them selues to the studie of Magicke, and vsed the helpe of Sorcerers. The Emperour Nero, as Suetonius wryteth in his lyfe, was accompted one of the chiefest among the professours of Magicke, howbeit after-

warde perceauinge the vanitie of that Arte: he forſoke and miſlyked of that ſtudie, as C. Plinius wryteth. Adrian alſo the Emperour, which was after Nero, as Dion the hiſtorician wryteth in his lyfe, applyed the ſame ſtudy, and vſed the ayde of Sorcerers, againſt the Dropſie, wherevnto he was fallen. The whole nation of Hunnes, as I haue before alleaged, out of Gregorius Turonenſis, when they went to batteyll, vſed their helpe, thereby to get the victory. Saint Cypriane himſelfe, who afterwarde became a Chriſtian, and was Byſhop of Carthage, before that he was conuerted to the fayth of Chriſt, it is read of him how earneſtly and diligently he was addicted to that ſtudie, which afterwarde, through the great goodneſſe of god, he forſoke and renounced. Which examples doe all of them ſufficiently declare, what great accompt the heathen people, and ſuch as knew not the true God, made of the faculties and knowledge of theſe men, or rather in what price and eſtimacion their damnable and wicked deceptfulneſſe was had, being of all men commonly vſed.

But

But after that by meanes and reason of this arte, there were found many vaine, absurde, and horrible thinges to be committed, very grœuous to be sœne, both for the invocation of Diuells, and for the sundry straunge gestures, & superstitions of these men: the Christian faith, increasing by little & little, it came to passe, that afterward it was not lawful by lawes set forth to the contrary, by the Emperours of Rome, for men commonly to vse the helpe of Sorcerers, vnlesse some publique or priuate commoditie enforced them therto. Wherfore, in Iustinians Code, the ix. booke, xviii. title, iiii. lawe, it is thus written, which lawe is set forth by Constantine the great. Their science is to bee punished, and worthely to bee restrained by most seuere lawes, who vsing the arte of Magicke, are found to haue practized any thing against the health of men, or to mooue chast mindes vnto lechery. As for such remedies as are found to be auaylable to the health of mans bodie, are not restrained or forbidde, or godly prayers which are made in the fieldes, that men may not be affeard of showres falling vpon their ripe Grapes, or that they be shaken with

winde, or beaten with Hayle, or els such: whereby no mans health or estimation bee impayred, but rather their dooinges furthered, that the giftes of God, and labours of men, be not destroyed. Dated the x. of the Kalend. of Iune, at Aquileia, Crispus and Constantinus being Consuls.

Anthony. This is a straunge lawe, Theophilus, wicked, and little Christian like, if Constantine the Christian Emperour, were the first that made and published the same.

Theophil. Verely, Anthony, I suppose ỹ Constantine was not fully established in the Christian fayth, when hee wrote it. For see how much hee ascribeth to Magicians and Sorcerers: hee willeth that it shall bee lawfull for men to vse their arte, so that it may bee to their commoditie, which surely hee would not haue done, if he had bin a perfect christian: wherfore that lawe was not only afterward amended by Leo, but altogether disanulled. For he forbiddeth vs to vse them vpon any occasion, and al the help and worke of Sorcerers he calleth disceite, and dissimulatiō. Which latter lawe, all opinions & iudge-

mentes

mentes of men, haue afterward commended for the better, and hollier. Augustine, whose wordes are written in the Canon Admoueant. xxvi. the vj. question, sheweth that their helpes are meere deceits and craftes of the Diuell. To conclude, in the second Chapter, in the title De Sortilegis, in the Decretals, the same is condemned, the cause and reason of all which iudgmentes, surely, is most iust and righteous.

Anthony. What is that?

Theoph. That we ought to haue no fellowship with Satan, whether it be directly and mediately, or els indirectly and immediatly, as they tearme it: Neither ought we to seeke any relief by his help, ayde, or counsell. For it is our true and only God, vnto whom we must make recourse in all our afflictions: For why do we seeke helpe and succour of Belzebub, since there is a god in Israel, as ỹ prophet Elias worthyly greeued and repined at, in ỹ second booke of kinges, the. j. chapter, and iij. verse? Wherfore, we ought to cleaue vnto God, & to depend only vpon him, ỹ by no means we allow, like of, or seeke to Satan him self, or to his ministers (as ỹ Sorcerers be) as we be warned

in the lxxxi. Psalme, and xi. verse. For we can not serue two Maisters, namely God and the Diuel, whom we must vtterly forsake: ỳ we may entirely cleaue vnto God.

Anthony. But their helpes haue many tymes had happie, and prosperous succesſe.

Theophil. That therefore they are to be vsed, your argument is very weake and feble: we must haue regard, rather to the commaundement of God, which forbiddeth vs in any wise to seeke vnto Sorcerers, as appeareth in the xviii. of Deut. the x. verse. For what doth Satan worke other by that meanes, then to leade vs away from the feare of the true God, and to pull vs vnto him? For loke whatsoeuer help we require of him to cure our bodies, it redoundeth to the hurt and destruction of our soules. For by this meanes, men sperate them selues from God, which is the true death of the soule. Whereby it foloweth, that all the help and ayde that commeth by Satan and Sorcerers, is deadly poyson to the soule, which aboue all thinges wee ought to eschewe, yea more then we would a Dog, or a Snake.

a Snake. But whereas it is sometime alleaged, that their meanes haue done some men ease and pleasure: how much I pray you is it, or how seldome hath it chaunced: since among ten ỳ flie to them for succour, there is scarce one, or not one, that is relee-ued, or findeth help. And againe, the effectes are not to be weighed vpon the successe, but vpon the commaundement of God. For he that hath stolen, oftentimes liueth in wealthier state: is theft therefore to be allowed? Admit then that all which seeke such remedie, do alwayes escape and well recouer, and if we graunt so much: yet forasmuch as the expresse word of God commaũdeth the contrarie, we ought not accept it, whẽ it is offred, much lesse voluntarely goe seeke it. For whensoeuer we runne to any other for helpe, sauing God only, therin we vtter the most shamefull distrust and infidelitie of our mindes, our rebellion against God, and most wicked contempt of his power. By which wickednes of ours, we prouoke his wrath against vs, and chiefly heape vpon vs eternall damnation.

Anthony. Now then I pray you: may wee not by any meanes vse the helpe and

ayde

ayde of Sorcerers, therby to seeke any releife or ease in our afflictions?

Theophil. Some vse therin a distinction. They suppose that if the Magistrate will and commaund vs so to do, then may wee with safe conscience vse their helpes, and remedies: Otherwise they hold opinion, that it is not graunted to vs, nor lawfull for vs. So that when the Magistrate biddeth vs seeke their helpe, and wee our selues of our owne accord do not seeke vnto them, therein they say, if wee admit their helpes, we do not offend at all: But if we our selues of our owne accorde, do runne vnto them, then they say, wee desire their help: we flatter them, curry w̄ them, and frendly require them to come helpe vs: and therein we offend greeuously. But if we not seeking it, the Magistrate notwithstanding cōmaundeth vs to do it, thē finde we their help almost against our will, & in so doing, wee are wout fault or grudge of conscience: for ỳ Magistrate putteth in his sute, as it were the authoritie of god, whō we must obey, bicause hee hath his power from god. This is the foundation & ground of this distinction. But how weake, yea

rather

rather how daine & false it is, I pray you consider and iudge, Anthony. First Saint Paul generally forbiddeth in ỳ iii. to ỳ Romanes, the viii. verse, that we shal neuer doo euyll, that good thereby may ensue vnto vs, by whose soeuer authoritie we are so commaunded, either Iudges, Magistrates, or what euer els he bee. Moreouer, I thinke, we may also reasō thus, a Pari, by the like. If the Iudge, and Magistrats bid vs worship Idoles, if he bid vs steale, commit adultery, embrace Satan: may wee therefore doo so with safe conscience, bicause the Magistrate biddeth vs: There is no man I thinke, will graunt this, that is wel in his wittes. Yea, that more is, if the same Magistrate commaunde the Sorcerer to helpe vs by his Satanicall arte, and also will vs to suffer our selues to bee cured by that art, commaunding vs fully to yeeld our selues vnto his meanes, and wee doo so: we both commit, and consent vnto euyl. And if we should otherwise al the dayes of our life lie sick in our bed, yet ought we not run to any such meanes & artes of Satan, no, although the chéefe magistrate doo wil & commaund the same; For it can not bee

otherwise

otherwise chosen, but that therein wee acknowledge Satans power, whose help we vse and stay vs vpon, whom notwithstanding in our Baptime, we haue before wholy renounced and forsaken. Neither lyeth it in the power of Satan, to make vs liue, or die, but in Gods hand only. But in this point a man may both geue counsell, and this may also be graunted: If he that is called a sorcerer, can by no superstitious meanes, and no dealing with the Diuell, but only by rules and preceptes of Phisicions, and by ordinary and alowable medicines, restore vs to health: then may we vse his hand, helpe, and meanes, with safe conscience, and due obedience to God. For when the medicines which are ministred vnto vs, haue nothing in them that is reproued as nought, or defiled with artes of the Diuell, but are grounded vpon true and naturall causes, that are euident vnto vs: then may wee accept them, not regarding whether it were a man or a woman, a citizen or a countrey man, that teacheth, or applyeth them. For all that are accompted commonly witches and Sorcerers, are not so in deede, and many there are that haue bin

suspected thereof vndeseruedly. Wherfore, now at the length, let vs thus conclude, out of the premisses, that we may not, nor ought not, to vse the help of Sorcerers, vnlesse we our selues will be of the number of them, and forsake our true God and sauiour, which they do, as often as they haue any dealinges with Satan, or require or receyue of him knowledge of remedie.

The vij. Chapter.

By what meanes a man may take heede and beware of the artes, and bewitchinges of Sorcerers.

Anthony.

HOw the Theophilus, by what meanes shall a man take heede of them, or how shall a man be restored to health againe, if hee be once intoxicated?

Theophil. As concerning the cure of intoxications, Anthony, I will not doubt to affirme this much, after S. Augustine, that the most learned Phisitions, are, for the

more part to seeke in such kinde of diseases, not knowing what remedies to minister, they are so straunge, new, and priuie. For they come forth of Satans shop, and they are wrought by his artes, which for the most part are vnknowne vnto vs mortall men. Notwithstanding, the helpe of Phisick is not to bee contemned in them, but rather diligently to bee sought and applyed, and all wayes and meanes are to be proued which that facultie sheweth, and the counsell thereof to bee insued, that if it shall please God, wee may recouer our former health. For hee can blesse those good and holsome medicines, and restore vs to as perfect health as wee were before. For Phisicke is a most excellent gift of GOD vnto men, as it is read in the xxxviij. Chapter, and seconde verse of Ecclesiasticus, whose effectes are great: which hath many tymes before, and may now also at this present, if it please God, restore many that are intoxicate and bewitched. But when wee haue proued all lawfull meanes, and notwithstanding are able to doo no good, yet must wee by no meanes runne to Sorcerers,

nor ſeeke to driue one miſchefe away with another, or rather with a worſe, and not loſe the ſoule in ſeeking to heale the bodie: although to to many wicked and vngodly men do ſo now a dayes. What muſt wee then do? wee muſt patiently abyde & looke for ỹ helpe of God, and depende onely vpon his prouidence. Therfore let vs commit our ſelues wholly vnto him, let vs earneſtly call vpon him, and make our mone vnto him, and come vnto him with true conuertion of mynde, and hee will help vs, ſo far as he ſhall think meete for his glorie, and profitable to the health of our ſoules. Finally, let vs thus perſwade our ſelues, that it is hee only in whoſe hande lyeth the beginning and ending of our life, as the ſcripture ſpeaketh, which that we may moſt certenly beleeue, it is very often repeated by the ſpirite of God, in the xxxvij. Pſalme, the fift verſe, the xxvij. the fourteene verſe: the .l. the fiftéene verſe: alſo in Eccleſiaſticus the vij. Chap. and vij. verſe: the lxvij. Pſalme, and xxj. verſe. For hee knoweth howe bee would bee glorified in vs, what, and howe longe hee hath appoynted the

tearme of our life, how also and after what manner we must be chastized in ỳ meane season: Wherefore let vs wholly submit our selues vnto his most wise prouidence. As for temptation, wee shall not be tempted aboue the strength of a man, like as he hath promised, the first to the Corinth. the x. Chapter, and xiij. verse. For when wée striue with such diseases and euilles, which are almost vncurable and desperate, then ought we chéefly to loke for comfortes out of the word of God, and lay them before vs.

Anthony. But I pray you tel me, how shall a man in the ende, escape the fury and mischief of these men?

Theophil. Surely Anthony, there is no medicine against them, no drinke, no peculiar and certen precept, touching the matter that you demaund of mée, sauing this only, that most earnestly wée commit our selues, and our life, euery day, and euery moment vnto God our father, commending our selues vnto him in most harty prayer, both in the morning when

wee

wee ryse, and when wee goe to bed. And forasmuch, as those wicked & diuellish people, doo priuely, and craftely, intoxicate and poyson vs, while wee eate, while wee drink, and while we goe abroade: we must doo all those thinges, first calling vpon the name of God, as Saint Paule willeth vs, and not to assay or begin any thing, leauing that out. For if wee commit our selues to the tuition of GOD, who is a mightie king, a most prouident father, and who restrayneth and bridleth Satan him selfe, and his power, placing an whole armie of Angelles about vs, to keepe vs: if, as I say, he be on our side, who shall hurt vs? The scripture testifying the same: If God be on our side, who is then against vs? Rom. the viij. Chapter, the thirtie verse. Wherefore, that most sweete and excellent promise of God made vnto vs through our Lord Jesus Christ, is most especially and diligently to bee thought vpon, which is playnly set forth in the foure score and eleuen Psalme.

1 HE that within the secret place,
Of God most hie doth dwell:

In shadow of the mightieſt grace,
At reſt ſhall keepe him well.

2 Thou art my hope, and my ſtrong hold
I to the Lord will ſay:
My God on hye, in him will I,
My whole affiance ſtay.

3 Hee ſhall defend thee from the ſnare,
The which the hunter layd:
And from that deadly plague and care,
VVherof thou art afrayd.

4 And with his winges ſhall couer thee,
And keepe thee ſafely there:
His fayth and trueth thy fence ſhall bee,
As ſure as ſhield and ſpeare.

5 So that thou ſhalt not neede, I ſay,
To feare or be affright:
Of all the ſhaftes that flye by day,
Nor terrours of the night.

6 Nor of the plague that priuely,
Doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
And at noone dayes doth waſt.

Yea,

7 Yea, at thy ſide as thou doſt ſtand,
A thouſand dead ſhall bee:
Ten thouſand eke at thy right hand,
And yet ſhalt thou bee free.

8 But thou ſhalt ſee it for thy part,
Thine eyes ſhall well regard:
That euen like to their deſert,
The wicked haue reward.

9 For why (O Lord) I only luſt,
To ſtay mine hope on thee:
And in the higheſt I put my truſt,
My ſure defence is hee.

10 Thou ſhalt not neede none ill to feare,
VVith thee it ſhall not mell:
Nor yet the plague ſhall once come neare,
Thy houſe where thou doſt dwell.

11 For why vnto his Angelles all,
VVith charge commaundeth hee:
That ſtill in all thy wayes they ſhall,
Preſerue and proſper thee.

12 And in their handes ſhal thee beare vp,
Still waiting thee vpon:

So that thy foote shall neuer chaunce,
To spurne at any stone.

13 Vpon the Lyon shalt thou tread,
The Adder fell and long:
And walke vpon the Lyon whealpes,
With Dragons stout & stronge. &c.

AND this is the truest & surest way, in my opinion, whereby wee may kepe our selues safe frō thē. Howbeit also, ỹ meanes standeth with good reason, which some counsell vs to vse, that they may not hurt vs, namely, that we haue no familiar conuersation with them, neither admit them into our company, although they seeke vpon vs, and flatter vs neuer so much. For this kynde of people, is of al other, most full of flattery and dissimulation, who folowing the nature and propertie of their mayster the Diuell, do flatter those most sweetely, whom they indeuour and studie to slay most traytrously. Moreouer, I would wish that this my cheefest remedie & best counsell, in this behalf, were taken, that they

hurt

hurt vs not: which is this, to wit, that all Iudges of Assise, which sit vppon lyfe and death, but especially, all Barons, and Lordes of the Parliament, were admonished, that letting passe all vaine and curious disputations of this matter, they would wholy apply them selues to this, diligently to enquire after such persons, and when they haue founde them out, seuerely to punish them. For there is no vyler pestilence, nor that can be named more execrable and cruell against man kynde, then are Sorcerers, whom the last law in the title, De Maleficis, in the Code, would haue euery man that knoweth them to apprehend them, commit them to holde, and bringe them to iudgement: this crime hath alwayes seemed so detestable. And I would to God, Anthony, that those men to whom God hath geuen the authoritie to make Lawes, and execute Iustice, had taken such order by theyr lawes, that euery Iudge should haue absolute and full authoritie within his circuite, territory, and precinct, to make away and put to death, these periured runnagates from the Fayth, and most wicked kynd of men,

that they might not through the long prolonging of Iudgement, and sundry breakinges of, and circumstances of apeales & remouing the matter, which they bring in and vse, at length escape away frely out of the Iudges handes. As it chaunceth oftentimes. For there is geuen vnto the gouerner of euery prouince, full authoritie and iurisdiction concerninge murtherers, and such as rob men vpon the high wayes, and other fellons, to doe his pleasure to the vttermost on them for their due execution: and why should they not likewise haue authoritie to determine of those crimes also, without any apealing from them? and that, since the offence of him is farre worse and more intollerable that slayeth a man with poyson, then that killeth him with a sworde: and of him that doeth it priuely, then that setteth vpon him openly. Now this is the last point, Anthony, whereof I haue to admonish you, as beeing the conclusion of our whole disputation: How all men ought to perceyue and vnderstand by those thinges which we haue vttered beefore, after what sort, and howe continually we

ought

ought to commende our selues to GOD, least that we fall into the snares of witches and Sorcerers, and be hurt by them, for they are our mortall enemyes, and they bee passinge secret: As we are also bounden to geue most hartie thankes vnto the same our God, that he hath defended vs from the craftes of Satan, so deadly a foe of ours, that we should not fall into the same errour that Sorcerers doe, and most miserably runne into the denying, and forswearing of his name. Finally you see, Anthony, with howe great prayse the infinite goodnes, and wonderfull prouidence of our good god & heauenly father towardes mankinde, is to be extolled and commended. His infinite goodnes, that whereas there haue been so many Sorcerers in all ages, that haue so wickedly and so traytrously denyed him vtterly, and chosen Satan for theyr God: hee had not vtterly consumed and destroied the whole world, which he might haue don most iustly. His wonderful prouidence, ỹ although Satã endeuor very diligẽtly to draw men away from their saluatiõ which is in god, working in thẽ very craftely, & mightely:

Yet

Yet God notwithstanding, through his meere grace, preserueth ỹ greater number of men, now at this present, euen from his snares, restrayneth his power, disapointeth his purposes, finally, hath tofore, and doeth so euermore worke, that the better number escapeth & hath the vpper hande, through feare of whom, the wicked are kept in awe, that they can not hurt asmuch as they would, and the elect, & children of God thereby are not drawen away from the fayth, but constantly continue therein. Vnto which our God euerlasting, almightie, and most louing: be all prayse, honour, and glory, for euermore. Amen. Will you aske of me any thing els, Anthony?

Anthony. Nothing at all. For you haue answered me sufficiently throughout the whole discourse of this argument, in respect whereof, I geue you most hearty thankes. Fare you well therefore, Theophilus.

Theophilus. And you also, Anthony.

FINIS.